THE PRIEST

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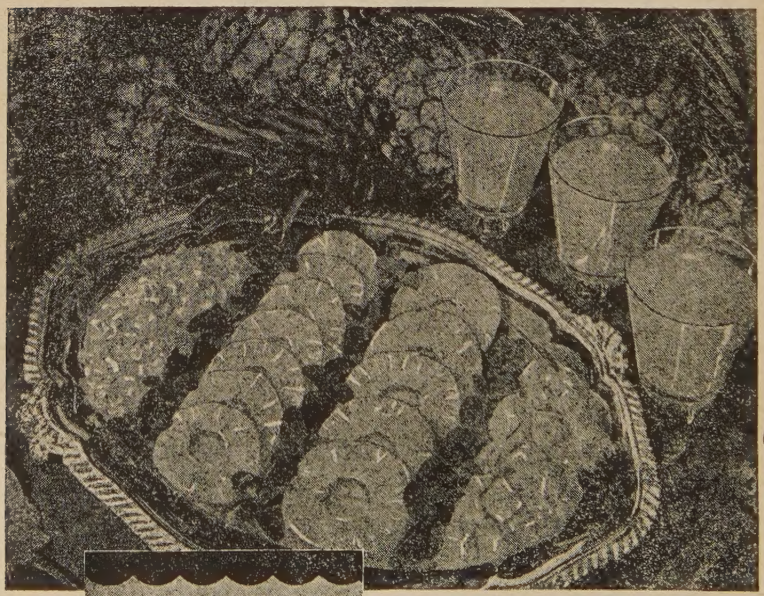

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Cromwell vs. Religion

ACCORDING to the decision reached on July 19, 1946, by the FCC regarding the atheist Harold Scott, if any broadcaster puts any kind of religious program on the air, and the local atheists request time to deny the theistic implications, the broadcaster will have to provide time for them.

Mr. Scott had charged that church services, prayers, Bible readings, and other religious programs constituted an indirect attack on his convictions.

Two years have elapsed since that decision favoring Scott. It has not yet been exploited by the atheists, probably because they had the case of Rochester's Station WHAM pending and were waiting to see what would happen. They took their action against WHAM, remember, only a few months after the Scott opinion was handed down.—Also, they've probably been encouraged by their success in the Vashti McCollum Case—the protagonist against WHAM being Vashti's father, Arthur Cromwell.

If the Scott opinion is affirmed, and if the atheists, including the Communists, set out to exploit it—and wouldn't they be fools if they didn't?—it can only result in a tangle of atheism vs. religion that must result ultimately and practically in forcing radio completely to ostracise religion.

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Onward but Not Upward

IN the McCollum Decision, the Supreme Court ruled that the teaching of religion on public-school property falls under the ban of the First Amendment, that it is against the "Constitutional principle" of separation of church and state.

Strangely, there is no mention of any such principle in the Constitution. The Constitution itself forbids test-oaths of any sort; the First Amendment guarantees freedom of religion and prohibits Congress from establishing a state-church (i.e., all churches are guaranteed equality before the law); and the Fourteenth Amendment extends freedom of religion to all citizens of the United States.

This is a peculiarly sinister and

THE PRIEST **SEPTEMBER, 1948** **VOL. 4, NO. 9**

"Take heed to thyself and to thy teaching: be earnest in them. For in so doing, thou wilt save both thyself and those who hear thee."
First Epistle of St. Paul to Timothy (iv. 16)

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Business and Editorial Staff:

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Rev. Richard Ginder, M.A., S.T.L., F.A.G.O. — Editors
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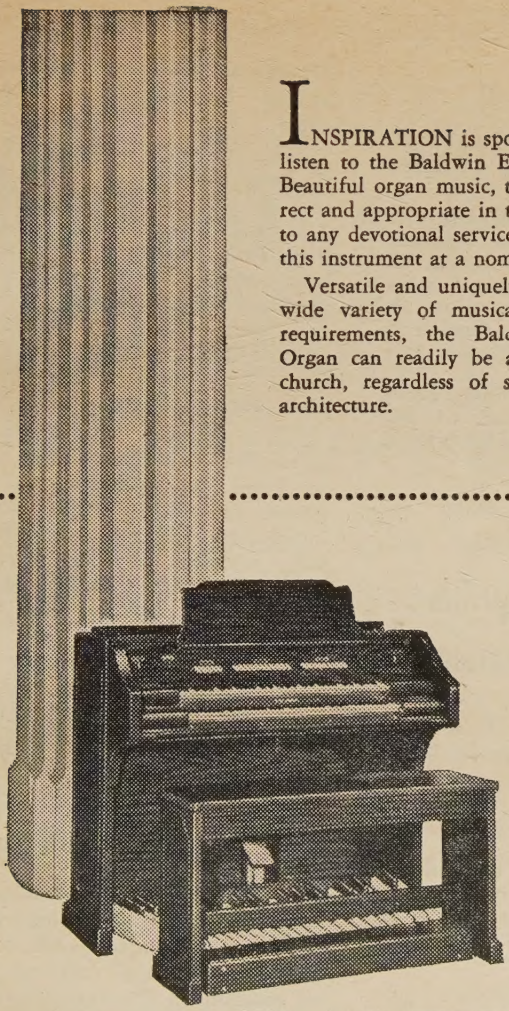
Rev. Patrick J. Lydon, D.D.
Rev. John F. Cronin, S.S., Ph.D. — Associate Editors

Address all business communications to **The Priest,** Huntington, Indiana.

Address manuscripts and editorial communications to the Rev. G. J. Gustafson, St. Edward's Seminary, Kenmore, Wash., or Rev. Richard Ginder, SS. Simon and Jude's Church, Blairsville, Pa.



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portentous reading of the law, as Father Wilfred Parsons points out:

"The present position of the Supreme Court is no longer based on the First and Fourteenth Amendments," he writes in **The First Freedom.** "In their place has been substituted a 'constitutional principle' of separation of church and state, which it holds has evolved, and no doubt will evolve further, in the direction of complete secularism.

"This being so, the Court's method is no longer judicial, based on legal and constitutional provisions and decisions, but frankly legislative. It interprets church-state relations on what it considers to be wise and prudent, as legislators do, not on what is the law of the nation."

Even the Protestants are worried, as **Time** reported recently. Professor John C. Bennett of Union Theological Seminary, writing in **Christianity and Crisis,** sums up the current trend as follows:

"As a nation we are moving from the idea that the State should be neutral as between the churches or religious faiths, to the idea that the State should be neutral as between all positive forms of religion on the one side and an aggressive secularism on the other. . .

"The one common form of aggressive secularism . . . is the tendency to make the institutions and assumptions of American democracy into a religous faith or into a substitute for religious

Continued on page 705

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IF EYEBROWS ARE RAISED . . . . . in heaven, Newman's friends there may raise theirs slightly at still another book about him being published—"What, you again! After John Moody's biography and the new edition of your Apologia with Maisie Ward's introduction?—not to mention all the other books about you published by firms other than Sheed & Ward!" To which Newman might reply: "But this is the first book about my family, my childhood and my youth to be written by a Catholic, and an author who had access to all the letters and diaries and stuff my dear sisters left to their children . . . this is New!"

It is too. Maisie Ward is one of those rare authors who really enjoys the research necessary to doing a good job on such a book. She spent a happy six years on it, read all the books Newman mentions reading (whew!), all the masses of new material made available to her as the daughter of Newman's original biographer, and in general had a whale of a time finding out what old Mrs. Newman, Newman's sisters and brothers and friends, were realy like, what sort of boy and young man Newman was. The fun she had over it all has somehow overflowed into her book, making it unexpectedly gay reading. The Newman family were an attractive lot, the background of their lives an odd and quite unfamiliar England and Church of England—even this last she makes almost comprehensible, and we begin to see how even such a mind as Newman's could have taken it seriously for so long.
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We told you a while back, we had a book coming called THE SACRAMENTAL WAY edited by Mary Perkins ($5), and that you would want it. Don't take our word for it (as if you would) but ask to see the book at your bookstore: look at the contents list and the authors' names and see if we aren't right.

RUSSIAN RELIGION

We told you about A TREASURY OF RUSSIAN SPIRITUALITY edited by G. P. Fedotov ($6.50) before too, but wanted an excuse to use this picture. Besides, it is cheering to be able to show the depth of the roots of faith in Russia: such roots are not so easily destroyed as hopeful dictators may suppose. These selections from the 11th to the 20th centuries of Russian spiritual writing read, in some cases, surprisingly like anybody else's spiritual writing; in others (especially in the Life of Avvakum, a superb old rebel), they could only be Russian, and give the Western reader a picture of the unchanging Russian soul which is at once touching and indescribably amusing—amusing in the way that makes you feel affection, not contempt, for the one who amused you.

Reviews of THE MEANING OF MAN by Jean Mouroux ($4) have begun to come in. We quote the last sentence of a pleasantly enthusiastic one by Wilfrid Scanlon from *The Sign:*

> "It is closely reasoned throughout and will undoubtedly furnish a deeper understanding and appreciation of man for the reader who has sufficient knowledge of philosophy and theology to peruse it."
>
> That would be you, wouldn't it, Father?

There are some books that begin to be in demand right after they go out of print: usually for a short time only. But MEDITATIONS ON THE GOSPELS by Ottokar Prohaszka ($3) has gone right on being in demand, though it has been out of print for years and years. Finally we have been shamed into reprinting the first volume; the other two will follow if everyone doesn't lose interest now that it is available again.

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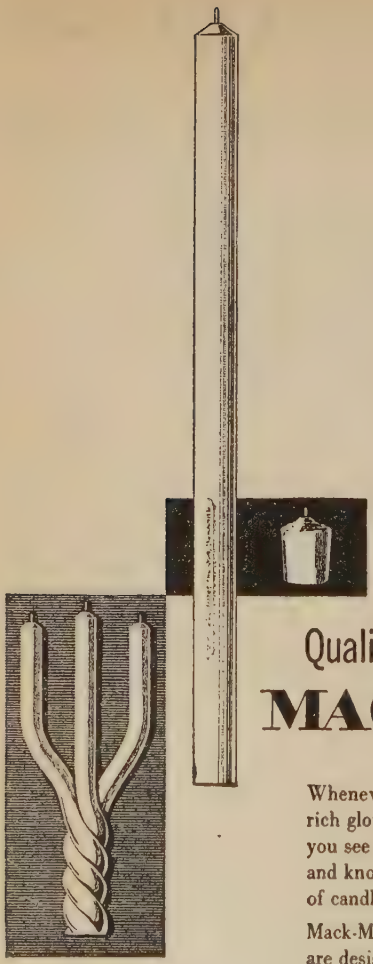

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the PRIEST

VOL. IV SEPTEMBER, 1948 No. 9

Editorial Comment

The Conversion of Russia

IT must be that God and His mother are able to see in American priests some capacity for greatness which we do not see in ourselves. It would hardly occur to us to look in our mirrors if we were asked to select a company of men who could best be entrusted with the most important Catholic task of our time. But the fact is that under Divine Providence, that responsibility is being thrust upon us although as yet we seem scarcely aware of it. The mission which it now appears that we ir the United States must chiefly accomplish involves nothing less than the conversion of Russia, the establishment of world peace in an age when war means apocalyptic atomic catastrophe, the salvation of countless souls, and the delivery of the Church from the most dreadful, uncompromising, and universal persecution in her history.

We have it on the authority of the General of the Discalced Carmelites, the Very Rev. Father Silverio of St. Teresa—a famous Roman scholar who has been visiting his communities in the United States—that outside of Portugal, little enough attention is being paid in Europe to the crucial, the all-important message of Our Lady of the Rosary to the shepherd children of Fatima. Father Silverio said simply but impressively to a Catholic newspaperman, "Humanly speaking, the salvation of the world depends upon America."

That, perhaps, is not because of any special virtue on our part. Perhaps it is because our people are the most willing Catholics in the world in embracing any devotion which we urge upon them. We are so close to them, and they to us (a fact which has impressed many a visiting ecclesiastical dignitary) that we meet with little resistance when we set out to lead them in such matters. Their fidelity to the First Friday Mass

and Communion is an outstanding case in point.

What Mary Wants, We Want

We planted the First Friday devotion in the United States; and we planted it deep. God alone knows the full luxuriance and beauty of its fruit—the fruit it has borne, and the fruit it will bear through time and eternity. What is to prevent us except (God forbid!) our own indolence, from sowing and nurturing, with equal success, the First Saturday devotion which was urged upon us so appealingly by the Immaculate Heart of Mary at Fatima?

Certainly the clergy of this country, which is dedicated to the Immaculate Conception, yield to none in our filial love for the Virgin Mother of our divine brother Christ, whose priesthood we share. A request from her has ever been a command for us. What Mary wants, we want; and never has she expressed a desire with more force than at Fatima in 1917.

Mary's Program

There, in six appearances to three shepherd children, she laid down a simple program for world peace. We have it on her word that if it is adopted, it will defeat Communism, convert Russia and thus undermine the atheist invasion of Christendom, and lift from the shoulders of Christ's Mystical Body the terrible cross of the modern persecution.

Our Lady's requests were few. For convenience, let us number them:

1. Consecration of the world to her Immaculate Heart. This was fulfilled in 1942 by Pope Pius XII, whose example is being followed by bishop after bishop, each in his own diocese. The survivor of the three shepherd children, Sister Lucy, who recently transferred from the Sisters of St. Dorothy to the Carmelites and took the name Sister Mary of the Immaculate Heart, has said that all the bishops will join with the Pope in this consecration.

2. Frequent recitation of the Rosary. Said Our Lady to the children, "I have come to warn the faithful to amend their lives and ask pardon for their sins. They must not continue to offend Our Lord. . . They must say the Rosary."

3. Devotion to her Immaculate Heart. "To save souls," she said, "the Lord desires that devotion to my Immaculate Heart be established in the world. If what I tell you is done, many souls will be saved and there will be peace . . . "

4. Communion in reparation on the First Saturday of each month.

"In the end," said the Mother of God, "my Immaculate Heart will triumph and an era of peace will be conceded to humanity."

How soon that triumph will be achieved cannot but depend in large measure upon us. It will depend upon our zeal in

making known Mary's message to our people; in consecrating parishes and individuals to her heart; above all, in establishing the First Saturday devotion as we established that of the First Friday.

The Need For Sacrifice

The Blessed Virgin spoke also of sacrifice: "Pray, pray much, and make sacrifices for sinners. Many souls go to hell because there are none to make sacrifices and to pray for them."

We need not discourage any one by suggesting great penances. The First Saturday Mass and Communion, plus the daily Rosary, fulfills for the average person the basic requirements of prayer and sacrifice, and also, of course, of the repentance and amendment.

In fact, Sister Lucy—now Sister Mary of the Immaculate Heart—is reliably reported to have replied, when questioned on this point, that the sacrifices chiefly requested by the Blessed Virgin in order to merit the mercy of God, are those which are necessary for each individual to do his duty. And it need hardly be said that here is deep theological wisdom; for there is little danger of pride and the intrusion of self in the kind of sacrifice which arises from duty and from such devotions as the First Saturday Communion and frequent recitation of the Rosary.

The people of Europe and Asia, in the wake of frightful wars, famines and destruction, are demoralized and weary, and perhaps a touch cynical. American Catholics are not. With the help of the graces which will be showered down for the asking by the Mother of all grace, we can easily persuade our people to extend their First Friday devotions to the next day, and then to include the Sunday in honor of the Most Blessed Trinity.

The Promise of Personal Graces

"My child," said Mary at Fatima, "behold my heart, surrounded with the thorns which ungrateful men place therein at every moment by their blasphemies and ingratitude. You at least try to console me, and tell them that I promise to help at the hour of death with the graces needed for salvation, whoever, on the First Saturday of five consecutive months, shall confess and receive Holy Communion, recite five decades of the Rosary, and keep me company for fifteen minutes while meditating on the fifteen mysteries of the Rosary, with the intention of making reparation to me."

The confession for which she asked may be made eight days before or after the Saturday. The Rosary and meditation, of course, may go together. A sermon preached on the First Saturday will suffice for the meditation. Some pastors simply repeat the First Friday evening devotions with appropriate changes.

What else might be suggested

may be left to the individual priest. Very likely the parishioners will find their own personal ways of sacrificing after we have given them the inspiration and guidance they need by joining wholeheartedly in Our Lady's own crusade for world peace. Certainly the importance of her requests cannot be overemphasized, seeing that she herself emphasized it by working the marvelous miracle of the sun, which was set to spinning like a giant colored firework on the day of the last apparition.

Can the whole program be reduced to a sentence? Certainly. "The fullness of Marian devotion," said Sister Lucy in a conversation with an American visitor. The scapular? Of course. The miraculous medal? Of course. And everything else that honors God through His Mother—above all, naturally, a filial effort to obtain for her what she has asked.

"You at least," she said, "try to console me . . . "—We cannot easily rest until we have done so.

As Others See Us

"We want to make a new Europe."

"So do we. Europe will become Christian again, or it will die."

"We want to make a revolution."

"So do we."

"We want to make a better world, and save the working classes from Capitalism."

"So do we."

And I talked to him about the encyclicals of Leo XIII and Pius IX. He replied that we were content to make speeches, without changing the organization of society. To this, I fear, I could only insist that the fault lay not with the Church but with the indifference of certain of her members. His favorite thrust was evidently that the Church had betrayed the people."—Fr. Perrin and the Nazi Inspector, from **Priest-Workman in Germany.**

"If we are really Christians there should be no occasion on which we are not gathered together in Christ's Name," the priest said. "He should be in our ballrooms and theatres just as He is in our churches. But we are afraid to be ourselves in crowds, because we are afraid not to be like what we think our neighbours are and our neighbours are afraid not to be like what they think we are. And so everybody pretends to be less pious, less virtuous, less honourable, than he really is."—**The World, The Flesh, and Father Smith** by Bruce Marshall.

Fish Seasoned with Wisdom

Detroit's First Friday Club

John T. Reid

CHRIST is God. And the Eucharist is Christ. Catholics receiving Communion on the first Friday of the month have that as their reason. But Christ is man; and that fact brings up another aspect of the devotion. We too are men, and we benefit not only from Communion received at the altar railing, but also from communion with one another. The graces received at the first ought to be carried into the second so that not only individual souls, but society also is transformed.

Doubtless that is why Edward Cardinal Mooney is so intensely interested in the First Friday Club of Detroit, which in addition to sending men to their parish churches on the day specially sacred to the Sacred Heart, brings them together later at lunch for companionship, for co-operation, and for instruction and inspiration through addresses by outstanding priests and layfolk.

The first time Cardinal Mooney spoke to the First Friday Club — more than four years after it had been founded, thanks to the inspiration of a member of the New York Friday Club who had moved to Detroit — his audience numbered 150. The next time, less than three years later, he faced 1,200 men assembled for the monthly luncheon in one of the city's leading hotels.

Between those two appearances of the cardinal at our meetings, much had been done. When he first was our guest, our attendance was averaging 60. Cardinal Mooney agreed with the members that it ought to be larger. His encouragement and advice were principal factors in the growth to a membership of 1,300 within two and one-half years. It is no wonder that 1,200 were present on the seventh anniversary of the club to listen to his analysis of the implications of the Supreme Court's recent decision.

Mainly a White-Collar Group

The first Friday Club of Detroit is open to any practicing Catholic man. But by its nature, meeting as it does at luncheon for almost a two-hour period, its membership consists mostly of business and professional men. It has solved the problem of their gun-shyness about study clubs, and also the problem of organizations on the parish level which often bog down because of the diversity of interests among the members.

Father Reid is in charge.

Too much credit for the success of the First Friday Club can hardly be given to the practical matter of the system of Table Chairmen, which puts one member in charge of attendance at each table. Each chairman hands out numbered tickets to his own group for the following month. He sees also to the sociability of the luncheon-companions, and invites prospective members. He doesn't invite guests merely to swell attendance. Except where non-Catholics are brought in, the visitors are always potential members, and at any one meeting, 90% of those present are already members.

This system makes the Table Chairmen the pivots around which revolve membership and attendance. If a chairman must be absent, he delegates responsibility to a fellow-table-member. The hotel is guaranteed 99 tables for each meeting, and seating is based on seniority. If a table begins to show empty chairs, the chairman is requested to cut down his quota of tickets one-half. His table is then combined with another half-table, freeing another table for men on the waiting list. We don't go in for individual door sales, nor for season tickets.

Competent Speakers Necessary

At least once in every two months, there are meetings of groups of table chairmen. Thrice yearly there are board meetings. Each member receives a monthly letter announcing the next speaker and giving other news of interest. Periodically a letter is sent to all priests in the diocese. A special section of tables is reserved for them, and some never miss a meeting. Sometimes one brings a table of men from his parish.

The list of speakers is checked with Cardinal Mooney, and approval comes through him. Frequently we meet with him to get his advice on speakers, their subjects, and other problems. We have found that our members demand authoritative talks, well presented. They don't like ineffectiveness.

They Love Economics!

In the beginning, we picked most of the speakers from the clergy. We've had Archbishop Richard J. Cushing of Boston; Bishop Karl J. Alter of Toledo; Bishop Henry Grimmelsman of Evansville; Father Gillis of New York; the late Father Flanagan of Boys Town. Now we are concentrating on more laymen such as Dr. Richard Pattee, Dr. Max Jordan, Arnold Lunn. The Club offers an excellent sounding board for them, and gives the hierarchy and clergy the opportunity to know what the informed laity is thinking. Our program does not, of course, exclude women—although there are considerably fewer in the field. Last year, we heard Mrs. Clare Boothe Luce; this year, Mrs. Gretta Palmer.

The men are interested in any

type of economic subject, and for the past few years we have invited lecturers on various angles of Communism. We lean toward talks with a religious turn but definitely not those with the sermon flavor. In July, we had Father Duffy of the Bataan Death March who had three boats shot out from under him. We also like talks from the viewpoint of the Church as related to politics and government. Father John F. Cronin on labor and management was extremely popular. We try to vary the programs and avoid having the same subject except at long intervals. No speaker reads his paper. All speak freely from notes—one of the attributes of an experienced speaker.

We make it a point to begin at noon and finish not later than 1:45 p.m. As soon as a member arrives, he is served lunch. The speaker is asked to limit his talk to fifty minutes, and if he forgets, we begin to pull his coattails. The Book-Cadillac Hotel, where the luncheon talks take place, serves with great facility.

One special viewpoint which Cardinal Mooney has stressed is that we should not limit the club needlessly; there should be only one qualification for membership—that the man is a practicing Catholic.

We have never had politicians as speakers or as chairmen to introduce others. Allowing a man with an axe to grind to have the floor can wreck an organization quickly. Consequently, there are occasional personalities who do not work along with us—but they are few.

Develops Lay Leadership

We find strong persuasion necessary to get the men to take responsibility. For this reason, we feel we should have as leaders those who are not specially active in other organizations. We consider the First Friday Club an avenue for bringing out leadership in men where it is lying dormant. There is an enormous reservoir of American Catholic talent going to waste. Such men, when brought to the front, show by the quality of their work the number of Catholic men who could be developed with equal success.

A number of men have been brought back to the Sacraments, for we place great stress on the First Friday devotion. We believe each man should make every effort to receive at his own church. This is a real social Sacrament, its mystic element joining us together. It is gratifying to see the great percentage of members who have taken up this devotion and follow it regularly. We do not want to be thought of as just a luncheon club, for the spiritual aspect is paramount.

We have meetings twelve months of the year, on the theory that we should lose momentum were to skip the summer months. The attendance drops during this period to about 800,

but we feel that the continuity is important.

We make no money on the luncheon. Our revenue comes from our membership fees which are:

Founders	$25
Sustaining	$10
Contributing	$ 5
Regular	$ 3

These classes are self-explanatory and voluntary, and although a good proportion goes to pay speakers we feel that it is important to have a sustaining fund which is not to be touched. This year we intend to add another group — Associate Members comprising college membership, for which there will be no charge.

It is our hope that the great opportunity for service found in our First Friday Club may be recognized throughout the country, and that the movement will grow until there are annual conventions of representatives of First Friday Clubs across the country who can, to mutual advantage, compare notes, problems and speakers. Although each section will have its own problems, many common to all will emerge, and these can be whittled down by discussion.

Every city has room for such an organization. The Erie Diocese recently asked us to tell them about our work. We should be happy to cooperate with any interested group, even to the extent of sending representatives to explain the movement.

Faultless Translation

A Negro in a certain southern state reported at the appointed place in order to register for his vote. The clerk gave him a passage of English to read—a routine literacy test. The Negro read it. Instead of being registered, he was handed a passage of French. Since he was a modern language instructor in a colored college, he could read that too. Next came a passage of German. He read that.

Finally the clerk wearily handed over a passage which the colored man recognized as Russian, although he was unable to read it.

"What does that say?" the clerk asked.

The Negro handed it back with the remark:

"It says I can't vote in this state."—**The Liguorian.**

"As you grow in your art," said Gounod to a young poet one day, "you will judge the great masters of the past as I now judge the great musicians of former times. At your age I used to say, 'I'; at twenty-five I said, 'I and Mozart'; at forty, 'Mozart and I.' Now I say 'Mozart.'"—**Ave Maria.**

Sufferings Offered for Priests

An exchange between priests and people

Dominic Unger, O.F.M.Cap.

"NELLIE, don't you forget me in your Masses and prayers! People think that we have no purgatory; but they don't know how hard a judgment we have for all the graces we get!"

This was Father O'Donnell's advice in *Luke Delmege*. Priests need many prayers, not merely because they may have a hard purgatory, but because they need many graces to carry on their work.

The Church of Christ is the Mystical Body. In a body there are many members. All the members, small as well as large, work in harmony for the good of the whole body. The same must be true in the Mystical Body of Christ. All the members must work harmoniously for the perfection of the entire Church. This mutual exchange of aid among the various members is called the Communion of Saints. In his encyclical on Reparation to the Sacred Heart, Pope Pius XI wrote very clearly:

"A wondrous bond joins all the faithful to Christ, the same bond which unites the head with the other members of the body, namely, the Communion of Saints, a bond full of mystery which we believe in as Catholics and by virtue of which individuals and nations are not only united to one another but likewise with the Head itself, Who is Christ: from Him the whole body (being closely joined and knit together through every joint of the system according to the functioning in due measure of each single part) derives its increase to the building up of itself in love (Ephes. 4, 15-16). This, too, was the prayer which Jesus Christ Himself, the Mediator between God and men, at the hour of His death made to His Father: I in them and thou in me; that they may be perfected in unity (John 17, 23)."

This exchange of goods takes place in the Mystical Body by the very fact that all are members of the same Body united by the bond of charity. "In that Body," wrote Pius XII in the encyclical on the Mystical Body, "thanks to the Communion of Saints, no good can be done, no virtue practised by the individual members without its contributing something also to the salvation of all." Nevertheless, more good is done for the various members if they are conscious of this truth and actually intend to exchange blessings with each other.

Father Dominic is at the Capuchin College, Washington, D. C.

It goes without saying that priests need many heavenly blessings since they must strive for personal perfection and must perform arduous tasks. In view of this every priest should be interested in the following practice. A priest chooses some person who is living a life of suffering and requests him to offer his sufferings and prayers for the priest's needs. The priest in turn agrees to apply much of the satisfactory and meritorious value of his ministerial acts for the benefit of the suffering soul. A very simple practice.

Since Mary is the Mediatrix of all graces and the Mother of the Eternal High Priest, it is very laudable to offer the sufferings and prayers to Jesus through her. After all, she is the spiritual mother of priests and people; she is the Queen of the Apostles and clergy. She by her powerful intercession prayed along with the first priests for the coming of the Holy Spirit (Acts 1, 14).

Naturally, people can and should pray and suffer for all priests in general. Still it is psychologically more effective for priests and people if the priest has some definite person who is working for and with him. There are more than enough suffering people to go around!

Why should we single out the suffering? As a matter of fact, anyone who would wish to share in a priest's merits by offering his actions for the priest's benefit could do so. But we are singling out the suffering, because Christ communicated all blessings to us chiefly through sufferings. In fact, in final analysis, all graces are nailed to the Cross.

It was Pius XI in his encyclical on World Depression who said, "Let them rise more generously than ever to the divine sublimity of the Cross of Christ, reflecting on the fact that, if work is among the greatest values of life, it was, nevertheless, the love of a suffering God that saved the world." And truly, Jesus is the splendid example of vicarious suffering that generous souls have ever imitated. St. Paul, too, recommended this sort of practice very strongly when he said that he filled up what was lacking in the sufferings of Christ (Col. 1, 24).

Influence Of St. Teresa

In our century such a practice has received special approval and motivation by the canonization of St. Teresa of Lisieux, who in the twelfth chapter of her autobiography describes how she had always longed to have a brother a priest, but was deprived of that because her little brothers died; and how supremely delighted she was when she was privileged to be a "sister in Christ" to a seminarian who later became a missioner. She devoted herself to his salvation together with that of the souls one day to be entrusted to him, by offering prayers and sacrifices for him. He promised a remembrance in the Holy Sacrifice when or-

dained. Some time later she chose another missioner. At first she feared her slender merits which were given to one future apostle could not be given to another, but, reassured by the Mother Superior, she hoped to be of help to even more than two missioners. She prayed for all priests and even dared unite herself with Christ and use His high-priestly prayer in their behalf (John 17).

The observance of a special day for the sanctification of priests received a decided impetus after little Bertha Baumann, a cripple all her short life, offered herself as a sacrifice to God on her first Priest's Saturday, and God accepted it. Then, too, it was a high school girl, a sophomore of St. Rose College, Albany, N. Y., who is said to have offered her sufferings and her life—and God accepted the sacrifice—for the success of the work of Fr. Peyton, C.S.C., in spreading the Family Rosary.

So we are singling out the sick and disabled to suffer and pray for us priests, because that seems to be a special vocation and delight of theirs. There is here a very large field of apostolic work for such souls who otherwise might think their lives wasted. Their lonely days will take on a new and profound significance as they realize their opportunities of cooperating with the Eternal High Priest and His priests.

At this point it might be well to explain that by the sick and crippled we mean those who will be such for years, perhaps for life. For example, patients of tuberculosis and men who were permanently disabled in war. The crippled need not actually suffer pain; their entire life is a hardship. Worthy of special notice are boys who because of being crippled or in ill health could not realize a cherished hope of being priests. Perhaps they became Brothers instead. Priests themselves might have become disabled; they can by their sufferings and prayers be of great service to some fellow priest. There may be girls who had hopes of being Sisters, but like St. Gemma Galgani were hindered by poor health.

Sufferings, Works, Prayers

Naturally, these people can offer up not only their sufferings, but also their work, which is usually a greater hardship for them than for others. Moreover, they can offer up also their prayers, which are of immense value. In praying for priests, Jesus set us the example. He prayed for His Apostles before He chose them (Luke 6, 13-14). He prayed for Peter that he might remain loyal (Luke 22, 31-32). Then there is that solemn high-priestly prayer which He offered for His Apostles after instituting the Sacrifice of the Eucharist and ordaining them priests (John 17). Pius XI is reported to have said, "God in Heaven and I on earth, we desire nothing more than prayer and sacrifice for priests. . . Let us beg God to

send us holy priests. If we have these, everything else will follow; but if these are wanting, nothing else will help." It is the suffering souls that are usually well equipped to fulfill this twofold wish.

As is clear, this practice does not mean that a suffering person who thus engages himself, should not use all the means at his disposal for recovering. It does mean, however, that he should be resigned to God's will and patiently endure whatever cannot be made better. Christ's example in the Garden will be an excellent model.

Blessings For The Clergy

Precisely what blessings can such a suffering soul obtain for a priest? First, it can help to make the priest holier by satisfying for his sins and meriting and petitioning for him many actual graces and an increase of sanctifying grace. That in itself will make the priest more efficient. But over and above this, the sufferer can obtain many actual graces and even temporal favors for the priest to be able to exercise more successfully his priestly powers of celebrating Mass, of hearing Confessions, of preaching the word of God, and of catechizing children and converts. Thirdly, a sufferer can make satisfaction for the sins of a priest's pentitent and merit graces for him, not merely the grace of conversion, but the grace of perfection as well. We need not stop to prove that it is possible to make such satisfaction and to merit those graces, or that a suffering soul is very much in a position to do so. What Pius XI wrote at length about vicarious satisfaction in the encyclical on the Sacred Heart is verified here in a special manner. Note particularly these words:

". . . but he [the generous Christian] takes upon himself the expiation of the sins of others, imitating the Saints, who often heroically made themselves victims of reparation for the sins of whole generations, imitating even the Divine Redeemer, who became the Lamb of God who takes away the sins of the world . . . In the degree to which our oblation and sacrifice will the more perfectly correspond to the sacrifice of Our Lord, that is to say, to the extent to which we have immolated love of self and our passions and crucified our flesh in that mystical crucifixion of which the Apostles writes, so much the more plentiful fruits of propitiation and of expiation will be garnered for ourselves and others."

Such a practice will not lead to indifference on the part of the priest to strive for holiness, thinking that he can rely on the good work of his suffering partner. No, the example of the one suffering for him will spur a priest on to ever greater holiness. The person who suffers for his sake will be a continuous and living sermon on how to live Christ Crucified.

So far we have spoken of the blessings a suffering soul can obtain for a priest and his flock. And, really, this practice is primarily a matter of helping someone else, of being altruistic. Nevertheless, it reacts on the sufferer. Every prayer said, every pain patiently endured, will satisfy for personal sins and merit an increase of grace for the sufferer himself; and that will spell greater, much greater, glory in the next life. Besides, this is a splendid manner of paying the debt of gratitude to priests for the work they do for the people. Many of the greatest graces come to the people through the ministration of a priest: Baptism, Confession, Communions, and the Mass.

Again, the idea of being able to assist a priest so much, and especially the more efficaciously the holier one is, will make such a sufferer strive for ever greater holiness. That is an untold blessing for the sufferer. Furthermore, the thought of doing so much good will make the sufferer more cheerful and happy even now amid pains. This, in fact, was a great motive for the Little Flower. "Do you know what gives me strength?—I keep on going for a missionary. I reflect that over there, far away, one of them is perhaps quite worn out by his apostolic journeys; and in order to lessen his fatigue I offer up mine to the good God." It is a real thrill for anyone to realize that he is being used by God as a means of salvation for so many souls.

There is still another source of grace and glory for the sufferer. This practice is a true communion of saints, a mutual exchange of spiritual goods. We said that the priest agrees to apply to the sufferer some of the satisfactory and meritorious value of all his ministerial work. Especially he can make a remembrance for his co-apostle at each Mass; he can sign away at least part of the personal fruit of each Mass he celebrates; he can agree to offer some Masses for the person each year; he can say his Official Prayer for him occasionally. Surely all this will mean many blessings and immense eternal happiness for the sufferer, because a good priest's works are truly meritorious, and the good Eternal High Priest will not fail to apply the merits to a soul suffering for His sake. Such a sufferer shares very intimately in the priesthood of Jesus.

Unites People And Priests

All in all, this practice is a grand and generous expression of Catholic action. It unites the people and priests more closely. There is sympathy in joy and sorrow between priests and people, as there should be according to the doctrine of St. Paul (I Cor. 12, 26). And all of this can only result in many blessings for the Church and the nation and the world.

Though the priest and sufferer

could agree on offering up the good works for each other only on certain days, for instance, on Priest's Day, the practice as outlined is meant to be a daily affair. Still, even then the Priest's Day should be an occasion for renewing the intentions and efforts of living up to the agreement.

For the benefit of those who might not be acquainted with the idea of Priest's Day, we offer a short explanation. On the first Thursday of each month the faithful offer up Mass and Communion and their other good works of that day for the sanctification of priests and students for the priesthood. This practice began in the Diocese of Berlin in 1934, through the influence of the Salvatorian Fathers. The first Priest's Day was observed in St. Hedwig's Cathedral on September 8, 1934. It was heartily approved by the Bishop, Nicholaus Bares. On November 21, 1934, the Father General of the Salvatorians sought the approval of this practice from the Holy Father, Pius XI. "We heartily praise and bless the work," the Pope said. "We repeat, the idea pleases Us very much; We heartily praise and bless it." In 1935 the same Pope, through the present Holy Father, then Papal Secretary of State, bestowed the apostolic benediction on the practice, wishing "that this timely practice for priests and the souls entrusted to them may be a source of abundant graces."

At first, Saturday was chosen, because it is the day of Mary and the works are offered through her; but more perhaps for the practical reason that the work of the priests would not be increased, because the people would have gone to Confession for the First Friday. However, when the Pope issued the votive Mass of Christ the Eternal High Priest and set Thursday aside for it among the votive Masses of the week, and granted the special privilege of saying this Mass on the First Thursday, and on the first Saturday only with permission of the Bishop, many expressed the wish that Priest's Day be transferred to Thursday. And Thursday is really the day of priests, the day on which Jesus instituted the Holy Eucharist and ordained the first priests. So in Italy, Spain, France, and England, Thursday has been chosen as Priest's Day.

On Priest's Day indulgences can be gained. One could offer these, as also other indulgences, for the souls of departed priests. These would in turn help the priest for whom the sufferer is working, and this in a very special manner once they live in the light of Eternal Life. This is really a Communion of Saints of all the branches of the one Mystical Body of Christ. Try it. You will like it!

That music of the march of life, which we call prayer.—
J. M. Lelen.

Warnings from a College Class Room

Surprisingly frank opinions on religious education

Anonymous

I recently had the very interesting and stimulating experience of teaching religion to a group of College students who were for the most part men who had seen active service with our armed forces at home and abroad. Not a few of them had been in combat, and some were amputees. Several members of the class for one reason or another had never worn a service uniform. There was a noticeable difference in the mental attitude of those who had and those who had not been in the armed forces. This latter group was much more immature, and was not given to the serious reflection which the former group indulged in regularly, with the result that their minds were full of questions, problems and perplexities about the faith.

I purposely tried to make my class as informal as possible. To further this informality I allowed the men to smoke during class, to take any posture which they found comfortable, and to interrupt at any time to pose a question or a problem. As a further aid to this informality I never delivered any formal lectures but rather chatted with the men, and tried to enliven the class with stories, anecdotes and vigorous language. The purpose of it all was to put the men at their ease, and thus induce them to propose any difficulty or problem which might be on their mind. I feel that most of them spoke their minds quite frankly. No attitude, no problem, no question occasioned any shock in me. I took it for granted that there was a conscientious and honest problem, which should be heard with patience and argued through with kindness and thoroughness.

Towards the end of the year, I asked the members of the class to write a paper for me on the subject *Am I a Catholic Merely from Childhood Indoctrination or from Conviction.* I got some surprisingly frank and enlightening answers which I read with the greatest interest, for I have always found autobiography very interesting, and these papers were in the nature of autobiographical sketches. I secured permission to quote extracts anonymously from these papers, but lest the identity of some of these autobiographers might be discovered from my name, I have asked the Editor to publish this paper anonymously. Only thus will the young men

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The writer is an instructor at a large Catholic university.

who revealed themselves to me so frankly be spared embarrassment.

The reason why I have been moved to present my findings for publication is that I think my fellow priests may be able to draw some useful lessons from the information here presented.

Autobiographical Extracts

The danger to faith and morals that army and navy life presents needs no proof. But one or another citation from the autobiographies will, perhaps, make us realize more fully how serious the danger is, and motivate us to try to instill a more intelligent understanding of the faith and a deeper appreciation of Mass and Holy Communion in the minds of our youthful charges. One young man wrote: " . . . A period of scepticism appeared. For me this period came at about the age of fifteen and was greatly increased at seventeen when I entered the Navy. In this noble institution many problems and questions were put to me by non-Catholics. I found myself engaged in many disputes; it seemed to me as if some of these non-Catholic boys had prepared themselves for the day when they would meet a Catholic. Here I found myself in a precarious position. *I was not able to defend my beliefs or my religion.*"

Another wrote: "Before long (in the army) I found myself on the defensive in a series of religious arguments with both of my roommates. There were times when I appreciated the fruits of my indoctrination in parochial school and at home."

Another danger for the young man in the service is that he is suddenly wrenched from the wholesome atmosphere of home and friends. No longer are good Catholic parents at hand to urge attendance at Sunday Mass and the reception of the sacraments. One young man wrote: "Not long after my entrance into the service I became aware that I was 'on my own.' If I did not want to go to church, I did not have to. I was free to do as I pleased. This complete freedom posed a problem which I believe everyone must face sooner or later."

Still another wrote: In the army "I was billeted with two other men, one a Jew and the other a Protestant. Neither was over-conscious of his own religious requirements. The first Sunday came along and I remembered that I had to attend Mass. Yet I felt rather oddly about going to Mass. Heretofore Mass was something I did spontaneously. My parents always had the family car outside the door to drive the distance to church. Now there was no car and there were no parents. Not a single person cared whether or not I attended Mass that Sunday morning. But I went anyway because while there was a force pulling me away there was fortunately a

stronger one urging me toward fulfilling my obligation. This situation arose continually every Sunday after that, and the more I attended Mass of my own accord and on my own initiative the more my interest in the Mass and in my faith was increased."

Still another danger is evil companionship. "Shortly after my days at the training school," writes one of the autobiographers, "I was assigned to a Field Artillery Battery where I found myself among the most concentrated collection of debased and immoral characters I have ever seen in any one place at any one time. There were several murderers in this outfit who had served time for their acts. Almost half of the battery was made up of former Army General Prisoners who had just been pardoned for such acts as rape, knifings, etc. Wild drunken rampages were nightly occurrences. I was in this organization for the better part of a year. Rather than act as a derogatory power these surroundings served to strengthen my faith even more."

Strength of Parental Influence

What was it that made these young men in the face of such difficulties cherish their faith more than ever and become strong in their conviction that it is God's revealed truth? Undoubtedly it was the gift of infused faith and the characters of baptism and confirmation, but in addition to that we cannot overlook the influences of early instruction and parental solicitude and example. Student A— wrote: "I can honestly say that I thank God for my earlier environment and for my parents who constantly prayed for my success. I thank the Holy Spirit who enlightened my way and strengthened my faith and helped me to become a Catholic by conviction . . . " Tribute is paid to the Sisters of the parochial school: "I shall always feel indebted to these Sisters for the most precious gift they left me, my conscience."

Student B— wrote "I came to a true insight into the Catholic faith. Somehow, I could not honestly say how, I saw that God was supreme; the Catholic Church is the Church Supreme." I am convinced that grace was working powerfully in this young man's soul.

But we priests cannot trust blindly to the force of faith infused at baptism and the sacramental character. Grace perfects nature, and it is in the rational being's nature to demand an explanation of the faith that is in him. St. Peter requires the same: "Be ready always with an answer to everyone who asks a reason for the hope that is in you" (1 Pt. 3, 15). But these young men, confronted with all manner of objections and arguments against their faith, were not thus prepared. As one of them wrote: "I was not able to defend my beliefs or my religion . . . But I asked explana-

tions from various chaplains who showed keen interest and gave excellent advice. Then I began to read books concerning the history and beliefs of Catholicism." Unfortunately not every Catholic, confronted with similar situations, seeks advice; few, I fear, will take the trouble to read the proper books, if indeed they have access to them. What then? These difficulties for which they know no explanation or answer may easily develop into doubts and lead to the neglect of the practice of their religion.

What is the remedy? A better teaching of religion. How many children after they have finished the eighth grade in a Catholic school can give a rational defense of their faith? How many graduates of Catholic high schools or even of Catholic colleges whether for men or women can give a rational defense of their faith? I would like to remark parenthetically that the courses in religion both in our Catholic high schools and colleges leave much to be desired. Yet there is a great responsibility on the part of the authorities to provide a thorough and solid course of instruction in Catholic philosophy and in the faith, for these courses are ,it seems to me, the basic justification for the existence of Catholic schools and colleges.

Grade-School Apologetic Needed

It may seem chimerical to say that it is possible to give boys and girls before they leave the eighth grade a good solid foundation in apologetics, but it has been done. I know of only one course in religion for grade schools which provides adequately for this approach, yet I dare not mention it lest I be accused of using the pages of this periodical to get some free advertising.

There is no reason why children before they finish the eighth grade cannot be given arguments which they can understand and appreciate in favor of the authenticity and credibility of the gospels, the divinity of Christ, the establishment of the Church by Christ and its divine authority. It is because of the lack of understanding and of a strong faith. "There has stood one in the midst of them whom they know not."

In addition to imparting this instruction in the class room, it should be made the subject of frequent discussion from the pulpit. I do not mean that all our sermons should be apologetic, but I think too much time is devoted to stressing the Easter duty, attendance at Sunday Mass (with too little stress on the intelligent appreciation of what Mass is), on Friday abstinence, on making novenas, and too little stress is put on faith, hope, love, the meaning and value of sanctifying grace and apologetics.

Here are some of the points in favor of the divinity of the Church which impressed my

students: the Tue-es-Petrus text, the unbroken succession of popes from St. Peter to Pius XII, the fact that the Church in the face of fierce opposition from without and in spite of corruption from within has not only lasted for two thousand years, but has flourished and continued in undiminished vigor, the celibacy of the clergy and the consecrated lives of nuns, the triumph of the Church over Communism in the recent elections in Italy. "Could these people (priests and nuns) devote their whole lives to the teachings of the Church of Christ, if they were not fully convinced that it is the Church of God?" one of the young men asked.

Mixed Marriage A Drawback

The dangers to faith are increased when the believer is weak in faith because of a mixed marriage. Let us take the case of student C—. Because of a mixed marriage questions of religion were never discussed in the home, hence there was no opportunity to learn more of it from this source. He attended public schools and received only a summary instruction in preparation for first Communion and Confirmation. In public high school be heard much that was calculated to cast doubt on the teachings of Christianity. There was much scepticism and materialism. Later in the Navy this young man frankly admitted that he had practically no faith, yet he continued to attend Mass, because, while he was in doubt, he had decided that before finally abandoning the Church he would make further investigation. After release from the Navy he went to a State university; here the confusion and materialism disgusted him, and—the infused gift of faith and the baptismal character must have been at work—he decided to pray for the gift of faith. His prayer was answered, and now he is taking courses in scholastic philosophy and in religion at a Catholic college with great zest and satisfaction. His doubts have been dissipated; he is a Catholic by conviction.

Another case—that of student D—illustrates how difficult it is to overcome childhood influences. Although he attended a parochial school under the insistence of his Catholic mother, the good results were almost entirely erased by a father who was an anti-clerical, taught his son that priests had soft lives, were hypocrites who preyed on the credulity and superstition of the people. This father was besides an advocate of free love, practiced what he advocated and urged his son to do so. All this left a lasting impression on the boy's mind. When his mother died, he was sent to an orphanage where those in charge by their conduct in some instances only bore out the opinions which the boy's father had of the clergy. While there were fine, exemplary men, there were

some who administered brutal beatings, showing no patience or sympathetic understanding of these unfortunate orphans.

The young man who in childhood had been exposeed to such baneful influences would not be a Catholic today, according to all human calculations, except that a merciful Providence intervened. When the lad ran away from the orphanage—one can hardly blame him—a kindly priest took him under his wing and showed a fatherly interest and sympathetic understanding, thus saving the young man for the faith. Yet there are still lingering difficulties; the impressions of childhood are not easily overcome.

We Should Explain the Faith

What is the practical conclusion from the foregoing? The need of a thorough and solid instruction. If we have universal military training, the need will become all the more acute.

We cannot take it for granted that our young people have no doubt about the existence of God, the authority of the Church, the divinity of Christ. The problem of evil frequently rises to plague those who have been brought face to face with extreme evil, as were those who saw active combat during the recent war. Unless our people have strong convictions on these basic points, it is a waste of time to rail against birth control, divorce, and other evils which plague society today.

It is a great mistake to think that we can successfully use the "big stick" and dismiss the difficulties, which lurk in the minds of no small percentage of practically every congregation, even though these doubts may never find expression, by saying that the Church teaches so and so, or Christ has said so and so, and that settles the matter. To call those who are assailed with these doubts heretic will only aggravate the situation. Appeal to the authority of Christ and of the Church will mean little or nothing unless there is the basic conviction of the Church to serve as His mouthpiece on earth. And even so, the human mind craves a rational explanation and has a right to get one for every point of Catholic dogmatic and moral teaching.

Let me conclude with a list of subjects which I think should be given adequate treatment in religious instruction in grade and high school and in college as well as in the pulpit: the Existence of God, the Trustworthiness of the Gospels as Historical Records, the Divinity of Christ, the Divine Establishment and Authority of the Church.

An effort should also be made to instill an intelligent understanding and appreciation of what sanctifying grace is. Few Catholics, it seems to me, set proper store on that hidden treasure, that pearl of great price. An appreciation of the tremendous significance and

value of the Mass should be forcefully and frequently taught. Too many Catholics know only this about the Mass, that it is a mortal sin to miss it on Sunday. If their knowledge does not go beyond this point, it will easily come to pass that they will rationalize themselves into missing the Holy Sacrifice with no consciousness of loss or of serious guilt.

We are living in an age of scepticism. Our Lord seemed to insinuate that at His return at the end of time few would have faith, and He foretold that in the last days there will be a great falling away from the faith. The responsibility of preserving the faith in our congregations rests primarily on our shoulders, and the discharge of that responsibility is to be taken care of in the pulpit and in the class room. We cannot put the responsibility on the shoulders of the sisters who teach in the parochial school. *Vae pastoribus Israel, qui pascebant semetipsos! Nonne greges a pastoribus pascuntur? . . . Propterea, pastores, audite verbum Domini. Requiram gregem meam de manu eorum. Sanguinem ejus requiram de manu tua.*

Apology to the Priest

A non-Catholic sent in a request for free literature on the teaching of the Catholic Church. In his letter he began . . .

Gentlemen:

Please send me, etc.

Later on, he discovered the senders were Fathers. He hurriedly wrote a letter of apology as follows . . .

Dear Reverend Fathers:

I regret that in my previous letter I addressed you as gentlemen. I did not know that you were priests.—**Contributed.**

His Negroid Excellency

It is interesting to know that the first priest in the U. S. A. with Negro blood in him was Rt. Rev. James Augustine Healy who preceded the late Cardinal O'Connell as Bishop of Portland. His mother was a convent-educated Negress and his father an Irishman. He was ordained in 1854, consecrated Bishop of Portland in 1875, died in 1900. His brother, Father Sherwood Healy, ordained in the Archdiocese of Boston, was pastor of St. James Church. Another brother, Father Patrick Healy, was a member of the Society of Jesus, serving at one time as President of Georgetown College, Washington, D. C.—David Goldstein in the Boston **Pilot**.

Apostolic Postcards

John A. Tochter

Short but compelling

IMAGINE yourself to be a parishioner.

Imagine yourself going to the mail box and finding a penny postal card, signed by your pastor and reading somewhat as follow:

"Dear Parishioner: The medical profession and news agencies report that Theresa Neumann of Bavaria has been living the past 20 years without bodily food or drink of any kind.

"She receives, however, the Soul Food of Holy Communion from her parish priest each morning. Read Paul Schimberg's book about it. Then read, in St. John, Chapter 6, Christ's solemn words about our need of this divine food.

"Trinity Sunday, May 23, is the deadline for the Easter Duty of our Paschal Communion. My duty is to remind all souls given to my pastoral care.

"Faithfully yours," etc.

Imagine yourself, as a parishioner, reading that message. Wouldn't you be impressed? Wouldn't you—unless you were pretty far gone—take steps immediately to prepare for your Easter Communion?

Now imagine yourself a pastor again. Wouldn't you feel, after mailing a card like that to every soul in your care, that you had discharged a bit more effectively than hitherto your obligation to shepherd your sheep?

If your answer to both questions is yes, you'll be interested in the ideas of Father Maurice O'Connor of the Church of St. Mary, Duluth, Minn., who has done some intensive thinking about the problem of advertising the Faith, and the twin problem of reaching lapsed, lackadaisical or lost Catholics.

Father O'Connor proposes that messages of the type quoted — which he composed — be printed on postal cards and sold to pastors for use at appropriate times. Here's another of his samples:

"Dear Parishioner: All of Christ's flock who gather around Him at His Holy Mass next Sunday will hear these words of His: 'And other sheep I have that are not of this fold, them also I must bring . . . and they shall hear my voice, and there shall be one fold and one shepherd.'

"We are asking our good shepherd Christ to encourage you to be with Him at Mass so that you also can hear His voice through His Church, organized by Himself around the office of His first Pope, St. Peter."

The messages, says Father O'Connor, should always be on postcards so that if there are

non-Catholics in the family they can read the messages too.

He suggests notes to parishioners on other subjects—Catholic education, for instance. "Dear Parishioner: If you have children, what kind of education are you giving them? . . ."

Similarly, Father O'Connor would like to see some Catholic organization approaching the people through the medium of handbills. "Door-to-door Catholic Action," he calls it, and he suggests that high-school boys would be glad to lend a hand in the distribution—not to mention workers who would pass around the bills in factories and offices.

Handbills, he asserts, reach more people more directly than other media. They evoke curiosity. Their messages are not crowded out by other advertising. They cost little, and they literally "sow the seed." They could be made very attractive with appropriate care.

But—whether Father O'Connor realizes it or not—their biggest drawing-power would lie in the captions which he offers as samples. For example:

"God — personal Father or blind Force?"

"God among men."

"Christ the laborer."

"That word 'Catholic.'"

"Did Jesus organize a Church?"

"Love without God?"

"God's Old Testament Church."

"Father Abraham and Papa Peter."

"St. Paul the Catholic."

"Two celibate priests" — meaning Christ and St. Paul.

"Virginal nuns in the Bible."

"Movie priests and real ones."

"Behind baptism."

"The Holy Ghost among us."

"Converts Incorporated."

"Your Fathers Ate Manna."

"Hell can wait."

"You *can* take it with you."

"Christ and Purgatory."

"Saints with a capital S."

"Damned fools."

"Fools for Christ."

"Saints and spooks."

"Heaven is for fighters, workers."

"Which schools does God want?"

"Separation of God and the State."

"Christ's fellow travelers."

"No atheistic Reds in these schools."

"Human enemy No. 1."

" Armageddon . . . is it here?"

"God's grace—what is it?"

"The Invisible Operator at the altar."

And so on. Father O'Connor, no youngster champing at the bit, but a silver jubilarian past, who has served in large and small parishes and rural missions, says people would read that kind of advertisement, and would be drawn by the truths of the Faith presented with a punch. Seems like he's got something.

N. O. D. L. Notes

Mr. William C. Smith — *Code for the "Comics"*

WE present here the Code for judging the comic magazines as approved by His Excellency, the Most Reverend John F. Noll, D.D., Bishop of Fort Wayne, and Episcopal Chairman of the N.O.D.L.

Those comic magazines are adjudged objectionable which:

1. Glorify or condone reprehensible characters or reprehensible acts.

2. Contain material offensively sexy.

3. Contain gruesomely presented scenes of bloodshed, mangled bodies, and the like.

4. Contain scenes of cruel or unusual tortures so presented as to invite to sadism.

5. Advertise products or subjects tending to contribute to juvenile delinquency.

6. Are marked by, or tend to create a disrespect for legitimate law or its officers.

It is hoped that local directors of NODL will publicize this Code in parishes and schools. It is particularly important, we feel, that the Code be brought to the attention of parents, so that they themselves may have some standard of judging what kind of "comics" their children are reading.

Needless to add, if the comics violate this code, in the parents' estimation, then the children should not be allowed to read them.

Ultimately, this problem, like most problems of today, comes right back to the home and the parents' responsibility.

As a further use for the Code, it is suggested that parishes, parent-teacher associations, and similar groups use it to judge the comics being sold in their various localities, and further that they cooperate with the local druggists' associations, and civic groups in promoting the cleaning-up of newsstands where these "comics" are sold.

The Washington Office of NODL will be glad to assist such groups and would welcome information about the progress in the various localities throughout the country.

With the opening of schools in the Fall, classroom drives for clean reading could be inaugurated, and projects to promote the reading of unobjectionable "comics" could be worked out with the cooperation of the teachers.

"Time" On the Comics

Critic John Mason Brown recently called comic books "the marijuana of the nursery." Psychiatrist Fredric Wertham ranked them among the chief "contributing causes of juvenile delinquency." Disgusted by the sex, violence, and crime they were peddling, druggists in South Bend refused last month

to sell comic books in their stores.

Bending before this blast, 14 major comic-book publishers (combined monthly circ.: 14 million) agreed to a cleanup campaign of their own. They set up a voluntary association similar to the movies' Johnston office, adopted a code of ethics for comic books, and got ready to name a czar. Among the code's provisions: 1) no "sexy, wanton comics"; 2) no glorifying of crime; 3) no "scenes of sadistic torture"; 4) no "vulgar and obscene language"; 5) no glamorizing of divorce; 6) no religious or race ridicule.

Critics of the comics knew that strict enforcement of these conditions would put many of the 270 U. S. titles out of business. So did the publishers who refused to join in the cleanup. (Defending sexy and sadistic comic magazines put out by Fox Features Syndicate, one of its executives recently explained his publishing philosophy: "There are more morons than people, you know.")

By the use of a "clean comics" seal and other pressures, the clean-comics group hopes to force the holdouts to abide by the code. The association's president, Phil Keenan (of Hillman Periodicals, publisher of *Crime Detective, Real Clue, Western Fighters),* warned the public not to expect overnight miracles. Because of early deadlines, said he, improvements "may not be evident for months."

Valid Reason

The temperance lecturer had reached the climax of his speech, and by way of illustration, he cried out:

"If I put a pail of whiskey and a pail of water before a hard-working donkey in the field, which would he take?"

"Water!" answered a voice from the audience.

"Ah! And why would he take the water?"

"Because he's a jackass."—**The Liguorian.**

The Leafleteers

Father Edward F. Garesche, S.J., is rallying a group of Catholics whom he calls The Leafleteers, to counter-act the effects of enemies of Christianity who have filled America with anti-Catholic tracts and leaflets. With 11,000,000 of his leaflets already in circulation, he believes that this figure can be multiplied ten-fold, greatly increasing true knowledge and understanding of the Christian doctrines. Catholic laymen can help by leaving them in public places.

Magazines Disapproved

BY THE

National Organization for Decent Literature

September, 1948

FOR THE INFORMATION OF COMMITTEES AND DEALERS, BUT NOT FOR PUBLICATION
CODE FOR CLEAN READING

Periodicals are listed, which

(1) glorify or condone reprehensible characters or reprehensible acts;
(2) contain material offensively "sexy";
(3) feature illicit love;
(4) carry illustrations indecent or suggestive, or
(5) advertise wares for the prurient-minded.

The following magazines are held to offend against one or more provisions of the above code.

MAGAZINES STILL PROCURABLE IN MANY PLACES

All Baseball Stories
Amazing Detective Cases
American Detective Annual
Argosy
Army Post
Army Romance
Art-lac
Art Models
At Ease!
Authentic Detective Cases
Beauty Parade
Best Songs
Big Song Magazine
Bits Of Beauty
Blue Ribbon Western Magazine
Booby Trap
Breezy Stories
Brevities
Buddies
Burlesk
Cartoon Humor
Certified Detective Cases
Cheers
Comedy
Complete Cowboy
Complete Detective
Confidential Detective Cases
Crack Detective
Crime Detective
Current Detective
Cutie
Detective Book
Detective Short Stories
Detective World
Digest and Review
Dizzy Parade
Dramatic Detective
Eyeful
Fact Detective
Famous Western
Feature Detective Cases
Flirt
Flophouse News
Fun
Fun Frolic
Fun Parade
Fun Riot
Fun Year Book
Gag and Cartoon Book
Gal Parade
Gag Gazette
Gaiety
Gay Book
Gay Broadway
Giggles
G. I. Joe
Good-Time Charlie
Headquarters Detective
Hi Yi
Howl
Human Detective
Humor, Inc.
Humorist
Ideal Love
Indigestible Digest
Joker
Judge
Keep 'Em Laughing!
Khaki Weekly
Laff
Laff Annual
La Paree
Latest Popular Songs
Line Up Detective
Lip Parade
Moron Laughs
Movie Glamour
Movie Play
Modern Sun Bathing
Mystery Tales
National Detective Cases
Navy Romance
Newest Detective Magazine
New Girl Parade
Nippy Stories
Nudist and all Nudist Magazines
Pack O'Fun
Peek
Pictorial Chuckles
Pictorial Detective
Picture Show
Pin-Up Pack
Pin-Ups
Pip
Play
Pocketful Of Pepper
Police Detective
Popular Psychology Guide
Power Plus
Real Detective Cases
Real Fact Detective Cases
Real Screen Fun
Revealing Detective
Saucy Stories
Secret Detective Cases
Sensational Detective
Sex Facts
Show Girls
Smash Detective Cases
Smash Fact Detective
Smiles
Special Feature Detective
Sports Action
Stocking Parade
Story
Strength and Health
Super Sports
Swank
Tales of Army Love
Ten Story Book
Tidbits of Beauty
Timely Detective
Titter
True Crime Detective
Tru-Life Detective Cases
Varieties Cartoon Cavalcade
Vital Detective Cases
Western Trails
What's Cooking
Wheatley Pumper
Wit and Wisdom
Whisper
Who Is Your Pin-Up Girl?
Wink
Yellow Book
Yoo Hoo
Your Physique
Your Figure Beautiful
Zippy Stories

I Was Sick . . .

A training school in virtue

Raymond Gribbin

THE brief and subdued conversation dims out and a series of footfalls, receding from the junction of the hospital corridors, announces to the busy nurse at the desk that her charges are again being given a glimpse of the charity of Christ. It was this way last week; it is the same every week. These black-suited visitors come early in the afternoon, generally on Wednesday, and spend about two hours visiting with the patients. They are a young group, a lively group. They are seminarians. They are members of what is known as the Camillus Society.

Rarely, though, do the people on the receiving end of Camillus activity know that the visitors who stand by their beds belong to a group especially organized to make constantly applicable Christ's declaration, "I was sick and you visited Me." Before the visitors arrive, the patients lie in severe pain, in gray depression, or in both. If they are well enough, they complain to each other about the inadequate food or rehearse the uninteresting details of their illness. For the most part they think only of themselves. God is seldom considered—more seldom mentioned. But when these cheerful Catholics (for they are fundamentally that) approach, with oustretched hands and friendly smiles, the situation begins to change.

Sometimes "Wailing Wall"

Often the patients return their good humor in kind. They talk freely, willing to be led wherever the Camillus visitors desire. They talk of God, perhaps for the first time in years. They are shunted out of their ego-centric preoccupations and given a new and different interest. Sometimes, of course, it does not work quite that way. The visiting seminarians become nothing more than fresh, undampened wailing walls, and the weary patients send forth a barrage that would tire the ear of a deaf man. But listening can be an act of virtue, too, and Camillus is constructed on the supernatural platform, since it is named for the hot-headed soldier-saint, Camillus de Lellis. In his earlier years Camillus was anything but the gentle prototype of today's gentle Camillians. He was a swashbuckling free lance, an incorrigible gambler, and a fire-breathing demon when angered. But like many another irreligious individualist before and after him, Camillus was subdued by sickness. Too weak to meet the parries and thrusts of grace, he fell victim to Christ. When he rose it was to spend part of his energies in unsuccessful attempts

to enter religion, then to turn into a new field and burn out the rest of those energies in the service of the sick.

Without doubt there are few hospitals today that compare in wretchedness with the best that existed in the days of Saint Camillus. Still, the Camillus Society, which is operating now out of at least two seminaries in the United States, manages to furnish seminarians with a weekly opportunity to perform a few of the corporal works of mercy. It allows its members, organized into groups, to spend the afternoon of their weekly holidays visiting through the wards of hospitals, the corridors of prisons, and the recreation rooms of children's institutions.

It demands, implicity, that they be well grounded in the virtues of faith, and hope, and charity, for it is constantly placing them in situations which demand that they make their faith, and their hope, and their charity articulate. Actually, Camillus is a service—to seminarians, to the sick, and to the Church. Its fifty years of history, which will stand completed this October, testify to the fact.

A Training-School In Virtue

Through half a century Camillus has been making it possible for semi-cloistered seminarians to enter the field of Christ and to do His work. It has brought Christ, directly and indirectly, to thousands who had never known Him. It has furnished lax Catholics with the inspiration and the occasion necessary to put themselves at rights with their God. It has strengthened the Body of Christ; it has added new members. All this—the whole happy story—lies hidden in the yellowing pages of the Camillus records; minutes of meetings, financial reports, yearly lists of the number of institutes visited, the number of persons, the number of Catholics brought back to the Sacraments, the number of Baptism, of Confirmations, and so forth. Of course there is more, much more, that is not recorded and, indeed, cannot be catalogued here or anywhere this side of Jordan.

This much is heartening. But more heartening still is the fact that Camillus has a future as well as a past, and that not only in the seminaries of the country in which it has not been established, but also in those numberless parishes which include within their boundaries a hospital, a home for the aged or incurable or convalescent, or anything of the kind. What seminarians do for the sick whom they visit most adult parishioners can do for their parish. The seminarians bring cheerfulness, an unexpected interest in each patient whom they visit, the Catholic outlook on pain and sickness. Lay Catholics can do as much. They wil hear no confessions, but a penciled memo will bring the priest. They will bring no gifts (apart from old maga-

zines), but they are strangers and gifts are not expected. They will preach no sermons, but their presence at the side of a sick-bed will be a living demonstration of the charity of Christ.

No Set Formulae

Of course there have to be rules by which any Camillus organization is governed. Procedure must be uniform, certain topics must be taboo, visiting groups must maintain schedules to prevent duplication of effort and, if transportation is necessary, that expense must be met. There are, however, no set formulae of approach, bedside protocol being largely a matter of common sense and individual ingenuity. In general, the Camilus visitor will be interested in discovering whether or not the patient is a Catholic, and in good standing. A smiling, unconcealed glance at the card on the foot of the bed frequently furnishes the first half of that information. A few questions about the location of the patient's home, about his parish, and about his pastor will often bring forth the rest. Information thus obtained may be passed on to the hospital chaplain or to the priest who heads the parish Camillus organization.

Oddly enough, the most convenient time for Camillus visiting is during non-visiting hours. Then the Camillus visitor need not compete with the patient's relatives and friends, who might justly resent intrusion upon their limited visiting period. So far, experience has shown that the overwhelming majority of institutions visited are eager to grant permission for odd-hour visits, provided they are planned and not scheduled for inconvenient times. The precise hours upon which a parish Camillus group ought to determine will depend to a great extent upon who the members of the group are. Waitresses, telephone operators, some mill hands, factory workers, and others who work a night shift may be encouraged to organize a group which visits one or several institutions once a week. Those who work in the daytime may do their visiting during some free evening.

Organization In The Parish

Just how it will work depends on the interested priest and on his knowledge of his parish. The important thing though, is that it can be done, and that it ought to be done. What seminary Camillus has done for thousands already, parochial Camillus can do for the institutionalized sick of almost any parish. A single visit will give a patient a refreshing break. It will make him or her realize that there are still people who are interested in others because Christ wants them to be. It will go into the credit side of the ledger for the Camillus visitor, and may well be the cause of heaven's gaining another citizen. It is a real charity.

True, charity is a nasty word,

to anyone who does not know what it is *all* about. And unfortunately there are many Catholics who do not know that charity means love, and that love demands action. The Camillus Society, though, is a splendid translator. It takes that word charity and makes it paint its own meaning in tangible experiences — legwork, handshakes, smiles, maybe tears, friendly words, genuine interest in others. It so highlights charity for the Camillus visitor that in the glow he can see the structure of his whole spiritual life for what it is.

So even in a parish, Camillus is a service. If you are interested, Father, in letting Camillus serve your parish, if you have a question or two you would like to have answered, or if you want a few success stories to bolster your enthusiasm, you can write to The Camillus Society, c/o The Reverend Director, Saint Mary's Seminary, Baltimore 10, Maryland.

Maryknoll is Booming!

For the consolation of our friends, here are a few figures, for which they deserve the credit: number of candidates in our training houses, over 800; new arrivals this year, 289; G.I. vocations this year (students and Brothers), 107; new class of postulants for the Maryknoll Sisters, 123. Other mission societies in America report equally fine growth. Te Deum laudamus!—✠ R. A. Lane, Superior General.

A minister once noticed a crowd of urchins clustered around a dog of doubtful pedigree.

"What are you doing, my little men?" he asked, with fatherly interest.

"Swappin' lies," volunteered one of the boys. "The feller that tells the biggest one gets the purp."

"Shocking!" exclaimed the minister. "Why, when I was your age I never thought of telling an untruth."

"You win," chorused the urchins. "The dog's yours, mister."—**Negro Digest.**

Hartford Credit Union

The Hartford Council, Knights of Columbus, is the first K. of C. Council in the United States to establish a Credit Union, and has been granted a Federal Charter. Membership in this credit union—the purpose of which is to promote thrift, accumulate savings, and provide a source of loans for provident, productive credit—is limited to members of Hartford Council.

Smith vs. Dallman
or
The Bible versus Luther

Lon Francis

DALLMAN:

CHRIST forbids vain repetition in prayer as heathenism. Matt. 6:7.

The Popes command vain repetitions in prayer with the endless Hail Mary and Paternoster. This is heathenism.

SMITH:

Christ does not forbid "repetition in prayer," but "vain" repetition. If He forbids "repetition," He could not expect us to make use of His own prayer "The Lord's Prayer" frequently. But in that very prayer He implied that it should be said every day, for it contains this injunction: Give us *this day* our *daily* bread." If we would have our daily bread tomorrow we should ask for it again. If it were otherwise He would not have used tautology and broken the rules of grammar. He would have said "give us our daily bread," and not "this day our daily bread."

In fact, the correct translation of "avoid vain repetitions" (battologein) is "speak not much as the heathens do." St. Augustine, writing on this passage, says: "Truly 'much speaking' comes from the Gentiles, who give more attention to the elegant delivery of their prayers, than to the cleansing of their souls."

God despises lip service only, for it is written "they honor God with their lips while their hearts are far from Him" (Matt. 15:8). God always listens to every prayer that comes from the heart, no matter how frequently repeated. Did not Christ Himself repeat the self-same prayer three times in the Garden of Gethsemani (Matt. 26:39, 42, 44), and did He not restore sight to the blind man upon his "repeated prayer" (Matt. 20:31)?

Does not St. John represent the angels in Heaven as repeating incessantly "Holy, holy, holy Lord God Almighty" (Rev. 4:8)?

There would certainly not be a different law concerning prayer than there is concerning preaching, and do not the Lutheran clergy preach "over and over" salvation by faith in Christ? St. Paul tells us that he knew only one subject, and that was "Christ and Him crucified." He tells us to "pray always" and surely did not mean that we should say a different prayer every time we called on God. Nor did St. James mean a different prayer when he wrote (4:16): "The continual prayer of a righteous man avails much."

There is an axiom current in all countries that "what is worth while is worth repeating."

In the ritual of the Old Law, approved by God, there were "set" prayers, which people were not to alter, and that is what Christ Himself meant when He

said "*thus* shall you pray," and uttered "a set prayer," which was to be the official prayer of the Church as well as the most perfect of all prayers to be said by the individual. Surely that prayer was not to be said once in a lifetime, or once a month, or once a week, or even only once a day.

Dallman writes: "The Pope commands vain repetitions with the endless Hail Mary and Paternoster. This is heathenism." We thought that the Pater Noster came directly from Christ, and not from the heathens, and that the Hail Mary came directly from Heaven through a special ambassador, in the person of the Archangel Gabriel who, in the name of God, addressed that salutation to Mary.

The Pope commands nothing in relation to prayer. There is no obligation on the part of Catholics to say the *Hail Mary* nor to say the Rosary, which Dallmann probably has in mind when he speaks of the "endless repetitions of the Hail Mary."

The chief object of the Rosary is not to repeat the *Hail Mary*, but rather meditation on the mysteries of our redemption. The one who says the Rosary properly meditates on fifteen events in the life of Our Lord and His Blessed Mother.

It is while meditating on each of the fifteen events that the Catholic repeats the Hail Mary, invoking her whom Christ gave to us as our Mother, to pray for us "now and at the hour of our death."

We have already referred to the conversion of a very prominent Lutheran minister of Dallman's Synod who, after having written a work in which he rebuked Catholics for honoring Christ's mother, felt pangs of conscience, and on his knees promised Christ to study the Catholic position, and if it seemed right to him, to retract what he wrote and write another work advocating devotion to her. He became a Catholic and fulfilled his promise. He observed that he could hardly expect a favorable judgment from Christ if, on that occasion, he were accused of having written a book against the sinless mother of his Judge. It would do Dallman and all Lutherans good if they reflected and reasoned in the same manner as the Rev. Dr. Preuss, of St. Louis.

Only recently a pastor told us of a convert he had, whose conversion was started by her interest in that *Hail Mary*. She believed that Christ would hear His own Mother's prayer to help her "now and at the hour of her death."

Luther himself was very slow to give up his devotion to the Blessed Virgin.

The minister convert was only imitating holy men of the early centuries, from which Lutherans are wont to quote other passages. St. Anastasius, for instance, call-

ed on the Queen and Mother of God "to intercede for us" (Serm. in Annunt.). St. Ephrem prayed: "We fly to thy patronage, Holy Mother of God" (Serm. de Laud. B. V. M.).

St. Augustine writes: "Holy and Immaculate Virgin Mary, Mother of God, our Savior, Jesus Christ, deign to intercede in my behalf before Him, Whose temple thou hast deserved to be" (Med. Ch. XL).

Catholics do not pray in the same way to Mary as they pray to Christ or to God. All the official prayers of the Church are directed to God the Father, through "Jesus Christ our Lord," as are the official prayers of the Lutheran Church, practically all of them borrowed from the Catholic. The Collect used every Sunday in the Lutheran service is the same as the Catholic Collect.

In her Litany the Catholic position is very clearly exemplified. She calls on God the Father, God the Son, God the Holy Ghost to "*have mercy* on us." She calls on Mary and the saints to "*pray for* us," which means to pray to the Heavenly Father or to her divine Son for us, in the same manner that I would ask you to pray for me, and in the same manner you would ask me to pray for you.

We have reason to believe that those who deliberately misrepresent the Catholic position, or those who dishonor her to whom Christ was "subject" during the thirty years of His life, and of whom He thought lovingly while expiring on the cross, will themselves meet with a severe rebuke when they come face to face with Christ in judgment.

God used Mary as an instrument for the realization of the Incarnation of His divine Son. When the Archangel Gabriel as His messenger honored Mary, it was God honoring Mary. She was "blessed among women." Under the inspiration of the Holy Ghost Elizabeth called her "the mother of her Lord," and on that same occasion, in her beautiful Magnificat, Mary declared "from henceforth all generations shall call me blessed." Her name was placed in the Apostles' Creed; all Christians for fifteen centuries honored her and loved her as Christ would have her loved; today three-fourths of all the Christians in the world, including the 100,000,000 Orthodox have great devotion to her. If modern "generations" are instructed to ignore her, to call "idolatrous" any appeal to Christ through her, they evidently cannot belong to the Church of God, in which she would be "called blessed."

The Catholic position could be attacked only on the grounds that Mary is made a substitute for Christ, or honored in His stead. But such a charge is libelous. She is not worshipped, but only honored, and honored because God honored her, because Christ honored her throughout His life, and in His dying breath commended her to

us as our mother, evidently to be honored and loved.

It has often been remarked in the writings of intellectual converts that the discarding of Mary from the Christian religion leads to the discarding of Christ, and that is true of a great portion of Protestantism today. Thousands of its modern clergy either deny or call in question the divinity of Christ; practically all these had previously "put asunder" what God had joined together—Christ and Mary, His mother.

JULIE - - - Or House Keepers Are Hard To Get

"No. WE Don't Hear Confessions Until 7:30."

Slavery to Our Lady

The wonderful effects of complete consecration

M. Eugene Boylan, O.Cist.R.

DEVOTION to Our Lady being so important for the priest, both for his own spiritual life and in his apostolic ministry, it is only right that we should examine the form of devotion which St. Grignon de Montfort has expounded in his *True Devotion to the Blessed Virgin* and in *The Secret of Mary.* This is all the more necessary as the English translations of these works savour of the time and the fashion belonging to the original, and may seem too "flowery" and fanciful for the modern reader in English. Whatever one may think about the style, there can be no question about either the sublimity or the soundness of the doctrine. One has only to read the Encyclical of Pius X, *Ad diem illum* (Feb., 1904), to see how closely the ideas of St. Grignon are in harmony with those of the Vicar of Christ.

Total Consecration to Mary

The devotion proposed by St. Grignon consists in making a complete consecration of one's entire self to Mary by a special act, which act is but the initiation of a life of complete dependence upon and dedication to her. The purpose of this consecration is to belong more completely to Jesus Christ and to be more closely and more securely united to Him. In a word, its purpose is "to abide in Him" as He Himself prescribed for all His apostles. What does this consecration entail?

By it we give Mary all that we are, all that we have, and all that we ever may become or receive—in a word, everything of which we have any power to dispose. We first of all give Mary our body and its faculties, to be used in her service, either in activity or in suffering, as she desires. As a consequence, we accept all the dispositions of Providence in regard to health, strength, skill, sickness, life and death, from the very beginning of our life to its end. In addition, we give her complete power of disposal over all our worldly possessions, relying on her maternal care to provide for us and using all that we have in her service.

But the gift of our body is only a prelude to the greater gift of our soul. All our faculties are placed at Mary's disposal for the service of her Son. We repeat, there is no difference between her service and that of her Son; they are one ("in Christ"). We employ them for her, not for our own glory, and we commit the outcome of our efforts unto her protection, ac-

cepting external failure or success with prudent indifference. Our soul itself, with the Christ-life that Baptism has implanted therein, we put into her hands, relying on her to ensure its sanctification, its perseverance, and its ultimate union with God in heaven. In particular, we see all that happens to us from a supernatural standpoint, from which the soul appears more important than the body, and eternity more important than time.

Even Our Prayers . . .

The offering, however, goes further. Our own prayers and the prayers that are said for us, even after death, are made over to her, to divert according to her intentions. That does not mean that we are not to pray for particular intentions. There are many good reasons why we should do so; in fact, such intentions are often obligatory. Even in the Canon of the Mass we should not be afraid to specify our particular commemorations; to do so is more in accordance with the mind of the Church. But all our prayers should be offered up with the implicit intention that Mary can always change their purport and application as she wills. We have every reason to trust her administrative powers.

The supernatural value of our works also is included in our offering. The satisfactory and impetratory value is hers to use as she pleases; but we even give her our merits in so far as it is possible to do so. Merit *de condigno* is of course inalienable, but merit *de congruo* may sometimes be transferable. But we make no reserves: the whole supernatural bank account is made over to Mary to draw on whenever and however she wills.

A Means To An End

It is essential, if we are to understand this devotion properly, to realize that it is only a means to an end. St. Grignon de Montfort suggests a formula of consecration. The true nature of this devotion is shown in the fact that the dedicatory part of this formula commences with a renewal of our baptismal vows, a complete donation of ourself "to Jesus Christ, the Incarnate Wisdom, to carry our cross after Him, all the days of our life, and to be more faithful to Him than we have ever been before." It then immediately proceeds to address Our Lady:

"In the presence of the whole heavenly court I choose thee this day for my Mother and Mistress. I deliver and consecrate to thee, as thy slave, my body, my soul, my goods both interior and exterior, and even the value of all my good actions, past, present and future, leaving to thee the entire and full right of disposing of me, and of all that belongs to me, without exception, according to thy good pleasure, and to the greatest glory of God, in time and in eternity."

The final paragraph of the prayer is significant:

"O faithful Virgin, make me in all things so perfect a disciple, imitator and slave of the Incarnate Wisdom, Jesus Christ Thy Son, that by thy intercession and by thy example, I may attain to the fulness of His age on earth and of His glory in heaven. Amen."

That un-Catholic Hesitation

We stress the fact that the chief purpose of this complete consecration to Mary is to achieve our complete consecration to Christ. Many Catholics are still afraid of devotion to Our Lady. They are afraid of exaggeration, of mere sentimentality, of interference with the honor due to God. They even suggest that it is better to go direct to Christ.

This is a complete mistake. St. de Montfort's own comment is noteworthy:

"Be on your guard against believing that it would be more perfect to go straight to Jesus, straight to God. If you do so, your work and your intention will be of but little value: while if you go to Him through Mary, they will be the work of Mary in you, and consequently will be exalted and eminently worthy of being offered to God."

Mary is the Mother of Christ. No mother is so inhuman as to steal the food of her children. We, and all that we do, are the food of Christ. But just as Christ's natural body was formed in Mary, by Mary, and with Mary, so His Mystical Body is also formed in Mary, by Mary, and with Mary. That is the way Our Lord has chosen. We cannot improve upon his arrangements and choice.

Life-Long In Its Effects

It must be remembered that this devotion is no mere passing act; it is a life-long policy, an habitual attitude of mind, a continued turning of the heart. It needs frequent renewal; but often a smile or an imperceptible glance towards Our Lady is all that is necessary. It is not something to be undertaken without consideration and examination. Readers who wish to examine it will find all they need in St. de Montfort's two little books. There is also an excellent summary in Tanquerey's *Spiritual Life* and the same author discusses the question again in his *Doctrine and Devotion.* The classical work on the subject is Lhoumeau: *La Vie Spirituelle a l'Ecole de Montfort.*

It is also important to note that this devotion does not interfere with our direct approach to Jesus Christ. On the contrary, it facilitates it. Mary is not like a mother who refuses to let her children be the center of attention. She only desires to "decrease," that He may "increase." When we do go to Jesus, it is with a new confidence that she is with us, interceding for us. After all, we have crucified Him, and even though He has forgiven us, we may find it

hard to forgive ourselves. As a result, our approach to Him is hampered by a sense of our sins and our own guilt. The knowledge that Mary is always with us, that we belong to her, that He sees in us one of her children, is of inestimable aid in overcoming our diffidence. And in learning how to rely on her to go to Christ, we are unconsciously learning how to rely on Christ to go to God. There is hardly any more valuable lesson.

An Instrument of Love

There is another similar parallel that arise in devotion to Our Lady. The secret of true devotion to her, is, if one may so phrase it, to become the nothingness that separates Jesus from Mary. All that Mary does to us is done to Christ, all that Christ does to us is done to Mary. With Mary we serve Christ and we may say that with Christ we honor Mary. (Fr. Neubert, S.M., has given a wonderful summary of this devotion in a little book *My Ideal,* Maryhurst Press, Kirkwood, Mo.)

Our whole life is a continual interchange of love between Jesus and Mary in which we are but an instrument. Now this is a fine image of what our life should be in regard to the Three Persons of the Blessed Trinity. Our ultimate vocation is to share in some mysterious way in that Divine Family Life. That vocation begins here on earth. The easiest way to learn it, and to accomplish it, is by sharing in the "family life" of Jesus and Mary. It is not necessary to develop this point here. Let it suffice to say that no approach to Mary is ever permitted to end with her. She arranges that all movements of our heart to her lead us ultimately to the Blessed Trinity.

The Marvelous Results

The more immediate results of this consecration to Mary—if it be made with sincerity and generosity—are manifold and marvelous.

There arises almost at once an extraordinary sense of positive peace and unbounded confidence, which no amount of strain or worry or danger of temptation can lessen. We belong to Mary: she *will* look after us, and she *can* look after us much better than we can ourselves. Our work is for Mary and Mary's Son: she will guide it, she will aid it, she will ensure its fruitfulness. No matter what help we need, no matter what special grace is required, we can feel sure that Mary by her all-powerful intercession will obtain it in so far as God's glory demands it. Those special helps, the happy coincidences, the unexpected meetings, the chance words, the fortunate ideas that play so great a part in the work of the apostolate, begin to multiply in a striking manner. Mary will not be outdone in generosity. If we have given all to her, she will not fail us.

If the whole of perfection may be summed up in the love of God

for His own sake and of our neighbor for God, it is not an exaggeration to say that there is hardly a better way of fulfilling this law of perfection by this complete offering of all that we have to God, but it is the most effective way of serving our neighbor. Even with the best will in the world, and with the most complete generosity, no human mind can know where one's forces are best employed in the service of God. Even when the limits of our work are marked out for us by authority, there is always the problem of what is best to do, which is the best line of attack to follow up.

But when all is given to Mary, she applies all the results of our efforts just at that point of the front in the battle between Christ and anti-Christ where they will be of most value and effect.

Our Lord Is Our Model

Even though the particular end we have in view may not be reached, and our efforts, say, to convert some soul, end in failure, Mary will apply the supernatural efficacy of our work elsewhere with the most fruitful results. Let us not forget the extraordinary role that is marked out for her in this "enmity" by God Himself, as recorded in the third chapter of Genesis.

In giving Mary the control of our life, our development and our work, we are only following the example set by Our Lord for the first thirty years of His life. Let us never forget how completely subject He was to Mary from the first moment of the Incarnation—how completely dependent upon her, how completely at her disposal. He has given us an example, that as He has done so also may we do.

The fundamental principle of the whole Christian life is incorporation in Christ. Whatever Mary does to us is done to Christ, so that in abandoning ourselves to her maternal care, we are only giving her another chance to do something for her beloved Son. In fact, we are giving her an opportunity that Our Lord Himself could not give her! For we are stained with sin; we are but human creatures.

Is there not something different in the generosity and devotion that would stoop to help us, which is not present in her direct service of Her Divine Son? In "mothering" us, Mary can show her love for Christ in a way that was never possible in regard to His own human nature. Let us but give her this opportunity, and wonders will result. She who is so great will do great things for us.

A body had been discovered, and the jury were puzzled as to what caused the man's death. Finally, they stated: "It was an act of God under very suspicious circumstances".—J. B. in **The Irish Digest.**

Code and Cult

P. J. Lydon, S.T.D.

St. Patrick's Seminary
Menlo Park, California

CAN a person gain a plenary indulgence more than once a day?

No, unless the opposite is stated. (Can. 928)

The Stations of the Cross were removed temporarily. Must they be erected anew to gain the indulgences?

No; they are put back in the same place.

Is it necessary to know exactly the indulgences attached to certain prayers or acts?

No, the general intention to gain all the indulgences suffices.

"The Raccolta" published by Benziger Bros. is a complete modern guide.

1—The faithful should be told e.g. that a plenary indulgence is gained as often as the Way of the Cross is made, provided, of course, that all sins, even venial, are already removed.

2—Also, another plenary indulgence is gained if the person receives Holy Communion on the same day which the Way of the Cross was made or within a month when he has completed it ten times.

3—A partial indulgence of ten years and ten quarantines is gained for each Station when all the Stations were not made due to some reasonable cause. (S.P. Oct. 20, 1931)

Is every case of a Catholic who commits suicide to be referred to the Chancery? (Can. 1240)

As a rule, yes.

A person who was a practicing Catholic who does this, is generally a mental case. Of course, there are instances of certainly insane Catholics who do away with themselves. The spirit of Church legislation is moderation and mercy. (See Kerin pp. 134-144 Catholic University Dissertation on Privation of Church Burial.)

May we lawfully use yellow or blue colored vestments?

No; the regular colors must be used (Wapelhorst n. 45).

May a Bishop dispense from the dowry in convents if it is required by the Constitution?

In diocesan communities, yes, but in institutes of pontifical law, no.

However, he can do this under certain conditions, by Roman Indult. This indult is given to American Bishops. (Bouscaren - Digest II, p. 36)

What is the difference between a "civil" right and a "moral" right.

In the *civil* law a man can be divorced six times or more and if the first marriage was valid, marry again. In the *moral* law, the other marriages are cases of adultery.

In the civil law of this country all heretical sects have an

equal right to exist. In the moral law, it is only civil toleration, not a God-given right. Heresy is always wrong in sects. If the government should suddenly become Catholic, the Catholic Church would grant *toleration* to all sects in the U. S. A.

If a non-Catholic married couple want to become Catholics, may I receive them?

It depends on the validity of the marriage. If the marriage was valid nothing hinders reception into the Church. If invalid it depends on whether it can be *convalidated or not.* If it cannot be convalidated because of divorce after a valid Sacramental and consummated marriage, they cannot be received into the Church unless they separate.

Is the parish in Canon Law different from the Diocese as such?

Yes, they are two different juridical persons. The law on alienation applies. The "Corporation Sole" is legal in some states, but it is not according to the wishes of the Holy See.

The Corporation aggregate is the system preferred (Bishop, v.g., pastor, and two laymen). (S.C. of the Council, July 29, 1911, Can. 100).

Is the Code of Canon Law in need of revision?

Yes, according to good Canonists. It was published too soon.

Friendly, Anyway

In the New York **Times,** Virginia Lee Warren tells how delighted and impressed American congressmen have been at the friendliness and understanding of Pope Pius XII. "They are touched by his interest in them," she writes, "and the story is told around Rome that one of them, overcome by the pontiff's unexpected friendliness, threw his arm around the white-robed shoulder and said, 'Now, Pope, we want you to come to the United States and visit us. How about it?'"

Funny Story

When I was at school, among my schoolfellows were a Presbyterian and a Methodist. One term the Presbyterian came back and said that during the holidays his parents had read the New Testament and as a result he and they had become Catholics. The Methodist thought this a very funny story. I did not at the time see why it was so particularly funny, and when, some years later, I came to read the New Testament myself, I found that it was even less funny than I had imagined.—Christopher Hollis quoted in **The Liguorian.**

Sermon Suggestions

✠ *J. F. Noll, D.D.* *For the month of September*

How You Must Get Married

SEPTEMBER 12

Marriage was elevated by Christ to the rank of Sacrament for all Christians. Like all other Sacraments, it was placed in the custody of His Church. Five of the seven Sacraments offer grace and help to the individual. Matrimony and Holy Orders are, in a special manner, social Sacraments, and impart grace and help for the benefit of many—the former for all the members of the family, the latter for members of the Church.

(1) The Church is a sovereign society as well as the State, and since marriage is a Sacrament for Catholics, the Church must enact laws relating to Matrimony as a Sacrament. Canon 1016 declares:

The marriage of baptized persons is regulated not only by divine but also by Canonical law, the civil power remaining competent in regard to the civil effects of marriage.

The State has authority over marriage as a civil contract, and may exact the observance of certain forms, such as the procurement of a license; it may enact laws determining the age, the health, etc. of the applicant. In a similar manner the Church has authority over marriage as a Sacrament.

For a Catholic marriage is always a Sacrament, while it is never a Sacrament when contracted by two unbaptized persons. Because it is a Sacrament for Catholics they must pronounce their vows before an official representative of their Church, and in the presence of two witnesses. The official representative is the pastor of the bride, when both parties are Catholics, and the pastor of the Catholic, when one of the parties is a non-Catholic. No other priest may officiate at the marriage unless delegated by the proper pastor.

Two Catholics related within the fourth degree of kindred may not marry.

(2) Since a Catholic cannot enter marriage without at the same time receiving a Sacrament, and since Catholics come to their Church for Sacraments, when a Catholic contracts a marriage before a Protestant minister, before a Justice of the Peace, it is null and void, according to Church law.

Because the Sacrament of Matrimony presupposes the reception of the Sacrament of Baptism, a Baptismal Certificate is required from the pastor of the churches in which the parties were baptized. If the Baptismal Certificate be almost impossible to secure because, for instance, one or both parties were baptized in a foreign country, then affidavits from parents or sponsors must be procured.

Not of absolute necessity, but of importance, is a Certificate of Confirmation also. It offers evidence that the person, now seeking marriage, had a Catholic training beyond the time of the use of reason.

The Church requires that a forthcoming marriage be promul-

gated three times in all parish churches in which the prospective bride and groom had membership for six months. While it is not always possible to conform to the letter of this law, the wisdom of it in our days is clear if the priest who is to assist at the marriage is to be assured that no impediments obstruct a free marriage.

(3) The civil law in many of our states, and in many countries, has copied this Catholic Church policy by requiring that notice be served to the courts or to newspapers of a forthcoming marriage three weeks before a marriage license will be issued. The purpose of such a law is threefold: (1) to prevent hasty marriages, which usually end in failure; (2) to prevent unlawful marriages; and (3) to prevent people diseased from marrying.

Thoughtful Catholics want the banns published. It is a challenge to people to "find fault if you can." Secret and unannounced marriages provoke very unkind gossip.

When the pastor of the Catholic party is asked to witness a marriage between a parishioner and another Catholic who, to him, is an entire stranger, he must not only be furnished with proof of the Baptism, but also with evidence that the stranger is free to contract marriage. A stranger to the priest who is asked to perform the marriage, whether Catholic or non-Catholic, must take an oath, with his hand resting on the Bible, to the effect that he was never married before, or that his consort to a previous marriage is dead. A civil divorce and a license to contract a second marriage according to the laws of the State do not make a second marriage either licit or valid before God. Not even the non-Catholic's conversion to the Catholic Church would invalidate a previous valid marriage.

Conclusion: Try to familiarize yourselves with the laws of the Church governing marriage and marriage relationships. They are not difficult to learn, but from the frequency of inquiries about them it is clear that most Catholics are uncertain about some of them.

The Catholic Marriage Ceremony

SEPTEMBER 19

In our last instruction we noted the little regard which the generality of Americans have for the sacredness of marriage. How differently has the Catholic Church viewed marriage through the centuries, when she defended its stability and sacred character before princes and kings! As always, so today, the Church urges her people to think only of a holy Christian marriage and to prepare themselves for that sort of marriage.

(1) Holding that a Christian marriage is a Sacrament, the Church would have her people approach it as they would any other Sacrament, after proper preparation, after cleansing their souls from sin, thus disposing themselves for union to Christ, the Author of the Sacrament, through Holy Communion, on the day they are united to each other as husband and wife.

The Catholic marriage takes place before the altar in church;

the mutual promises are pledged in the presence of God. Then the Holy Sacrifice of the Mass is offered for the wedded couple, and during this Mass the Church permits what she permits at no other time, except for the consecration of the Holy Oils by the Bishop on Holy Thursday, namely, the interruption of the Mass during its principal part, so that the priest may pray over the newly married couple. He prays as follows to Jesus, present on the altar:

Look down favorably, O Lord, upon our prayers and upon Thy institution, which Thou hast ordained for the propagation of the human race, and kindly grant that the bond, which has been made by Thee, may always be preserved with Thy help.

(2) The Mass is interrupted again just before the blessing, at which time the priest prays over the couple as follows:

May the God of Abraham, the God of Isaac, and the God of Jacob be with you, and may He fill you with His blessing, that you may see your children's children to the third and fourth generation, through Jesus Christ, Our Lord, who with the Father and Holy Spirit ruleth as God forever and ever. Amen.

Immediately prior to the marriage ceremony, before the altar in the church, the Church addresses the two who are about to be married as follows:

My dear friends, you are about to enter a union, of which God Himself is the author, and which our Divine Savior has consecrated in a special manner, giving to it a character of sanctity, which places it among the holiest institutions of religion. He knew full well the dangers by which we are surrounded, and the weakness of our nature, which requires a continual encouragement to the discharge of the duties that have been imposed on us. For this reason He has annexed to the worthy reception of this Sacrament, peculiar graces which dispose the married couple to respect the sacred engagement which they have formed, and to enable them to surmount the various obstacles and difficulties they may meet with in the discharge of the duties of life. The present occasion, then, is one of great interest to you both; nor can you view it in any other light than a most important era in your lives, and most intimately connected with your temporal and eternal welfare. With confidence in the promise of our Blessed Savior, Who condescended to honor, with His divine presence, the happy nuptials of Cana, we invite Him to come and preside on this occasion also; to bless the contract you are about to enter into and to render it, by His grace, a true emblem of that sacred union which exists between Him and His Church; a union of sentiment and action, founded in virtue and the love of God, a union not only for time, but for eternity.

(3) How cold, by contrast, is the marriage ceremony outside the Catholic Church, or even a mixed-marriage outside the Catholic Church sanctuary! For such a marriage there is usually no remote or even proximate spiritual preparation; the marriage is usually contracted, by one party or both, in sin. Hence it does not become a "holy" union, does not win God's grace for the trials and burdens and adjustments which came in its wake. It plays not into God's hands for a blessing, but

into the devil's for his control over it.

Do you suppose that one out of three marriages would end in divorce if God gave His blessing to all, merited by virtuous living and by prayer?

At dozens of universities, courses on marriage are given to students precisely because so large a proportion of marriages is unhappy, unsuccessful. But no university professor is half as competent to direct young people as is the Catholic Church, which is not only God's agent on earth, but the largest and most experienced observer of marriage failures and successes.

Conclusion: Both your faith and your Catholic instinct should prompt you to receive the greatest possible blessing on your marriage, and that means to be married right, after making yourself worthy of God's benediction. For you, the Catholic, marriage will be sacramental. Hence it must be entered in the state of grace—and your partner should be of your own faith, so that it will be sacramental for both of you.

If A Mixed Marriage Must Be

SEPTEMBER 26

Despite the attitude of the Church, and even of Almighty God Himself, towards mixed marriages, they sometimes take place with the toleration of the Church.

(1) They may take place only when a dispensation is granted, and this is procurable only when a mixed marriage is advisable to prevent a greater evil, and when the non-Catholic party manifests a willingness to interest himself in the religion of the Catholic whom he would marry, and agrees, over his own signature, to have baptized and reared in the Catholic faith any children that may result from the marriage.

Catholics are very unevenly distributed over the United States. There are some places where every second or third person is a Catholic, and where, therefore, there could be no good reason why a marriage partner of the same faith could not be found. There are other areas where Catholics are related to non-Catholics as one to twenty, or one to fifty and where, therefore, Catholics must either remain un-married or look for a partner among non-Catholics.

But usually it should not be difficult to interest the non-Catholic in the Catholic religion. If he has no religion at all, he should certainly be committed to the idea that for the sake of his family he should belong to some religion, and quite naturally in his friend's religion. If he be affiliated with some religious organization, he must still admit that he possesses absolutely nothing which Catholics cannot claim; he probably knows that the parent of all Christian religions was the Catholic, and that it is still the religion of three-fourths of all Christians.

(2) It is true that he may have been reared in prejudice, as most people are who live where Catholics are few, but he should still show a willingness to learn something about the religion of the party whom he craves to marry.

When this good will is present,

and when it is supported by prayer for light, usually nothing more will be needed for the conversion of the non-Catholic than a little investigation.

In most dioceses there is a law which requires the Catholic party to bring his or her non-Catholic partner for a course of four or six or more instructions. During this time, the opportunity is accorded the non-Catholic not only to receive explanations, but to ask any number of questions.

I have referred to the demand of the Church that the non-Catholic sign an agreement, whereby he will commit himself to a promise to raise in the Catholic faith whatever offspring may result from the marriage.

At first glance this demand would seem to be just a little arbitrary and unreasonable, but it is neither. The Catholic Church regards herself as God's agent in this world, and, therefore, does not feel free to do what God Himself would not sanction. If she believes, with absolute conviction, that she possesses the true faith, she cannot as God's agent, be indifferent as to whether the children of her children will be reared with or without religion, in a true or false religion.

(3) It would be unreasonable for Protestant churches to make this demand of a Catholic, because nearly every one of them teaches that one Christian religion is quite as good as another. Seldom does it teach that it alone is right and others are in error. It would, therefore, be most unfair to demand of the Catholic, who actually believes that he has the truth, to yield to error, but it is most proper that error should yield to truth. The Catholic, believing without the least doubt that he or she has the truth, and that teaching opposed to that truth is error, would sacrifice principle by surrendering to that error.

Of course, the Catholic Church does not believe that any Protestant should be **forced** to become a Catholic. No matter what non-Catholics may have been taught, it is absolutely untrue that the Catholic Church forces people into her membership. She teaches precisely the opposite doctrine, namely, that conversion must be free, and that faith must be accepted with a willing heart following conviction.

Conclusion: The demand the Catholic Church makes of her people is, therefore, to **persuade** non-Catholics, with whom they contemplate marriage, to investigate the claims of the Catholic Church, to learn what the Catholic Church has to say about herself so that, if possible, they may not have "a house divided against itself," so that not only husband and wife, but parents and children, may serve God "with one heart and one mind."

Mixed Marriages

OCTOBER 3

Some months ago a young Presbyterian gentleman called to consult a priest concerning what he called a prospective mixed marriage. He, a Presbyterian, was keeping company with a Methodist young lady. Now, although a marriage between a Presbyterian and

a Methodist might, broadly speaking, be called a mixed marriage, there is so little difference between their respective Confessions of Faith that there would be little reason to oppose their marriage, even if they were actually familiar with the complete teaching of their respective religious organizations.

Upon inquiry the priest discovered that the young man knew very little about his Presbyterianism; that he was not even a very practical member, although he feared that religious differences might spoil a marriage.

(1) By a mixed marriage we understand a marriage between a Catholic and a non-Catholic, whether he be a Protestant, Jew or Mohammedan, whether he be a Presbyterian, or a Methodist, or be unattached to any religion.

Why does the Catholic Church forbid such marriages? The reasons are many:

(a) God Himself forbade marriages in the Old Law between Jews, the members of the true religion at that time, and any others. In Genesis XXIV, 3, we read that Abraham made his eldest servant swear "by the Lord, the God of Heaven and earth, that thou take not a wife for my son of the daughter of the Chanaanites, among whom he dwells."

In Deuteronomy VII, 3, we read: "Neither shalt thou make marriages with them. Thou shalt not give thy daughter to his son, nor take his daughter for thy son."

(a) In the New Law marriage between members of Christ's true Church and others has always been reprobated and, to say the least, only tolerated.

(b) True marriage is not between bodies, but between personalities, and one's religion largely determines his personality, his principles, his standards.

(c) Before God only one thing matters, and that is the religion which He descended to earth in person to establish. Therefore that one thing should matter to every Catholic.

(d) Religion is the most effective binding force, and in marriage there should be perfect unity in all matters that are of considerable importance. There could be little unity where there is no religious harmony in the home.

(2) Husband and wife should have the same concept of God, His laws, of His teachings. In other words, they should know Him alike and be able to serve Him alike, and teach their children what is true about Him and His religion. If the husband believes something to be very unimportant and even superstitious which the wife believes to be essential; if the husband does not care what God teaches, and never worships Him, it must be evident that the effect will be disastrous and exert a pernicious influence on the character of the children.

Children are most certain to be reared in religious doubt when husband and wife follow each a different religion, or when one is given to religious practice and the other not. A child by nature inquisitive, will not be able to understand why his parents cannot agree. If they cannot agree, he wonders whether he must be in perfect agreement with one of them only.

The Catholic is a member of the mystical body of Christ, the non-Catholic is not. In the eyes of God

this is a matter of the greatest importance.

The non-Catholic often does not intend to contract an indissoluble marriage, or one that binds until death; and since God has made the contract indissoluble, one who has antecedently decided not to contract such a lifelong bargain would contract no marriage at all.

(3) Experience itself offers a most powerful argument against mixed marriages. Every priest, with a few years' experience, could recite instances of great regrets which have been expressed to him by the Catholic party, who would never do it over.

God would have faith marry faith, grace marry grace, would have His adopted child marry another adopted child.

In a mixed marriage, we do not blame the non-Catholic, but the Catholic. The non-Catholic regards one religion as good as another, and, therefore, he violates no principle in marrying a Catholic. He does not think of marriage as a Sacrament, and therefore cannot be expected to approach it as a Sacrament. All the fault rests with the Catholic party, who does violate principle, violates a law of the Church and, therefore, indirectly a law of God.

If marriage implies a life-long contract, if the weal or woe of society depends on its stability and on the kind of offspring resulting from it, then, even apart from its religious aspect, it is the most sacred alliance on earth, and hence needs the blessing of Heaven.

Conclusion: When St. Paul declared marriage to be a "great sacrament," he qualified his statement by the explanation "I speak in Christ and in the Church." There was no other church then but the Catholic, as there was not for many centuries later. Members of God's Church are, therefore, not permitted to have their marriage witnessed by any public official than their parish priest, the one who is deputed by the Church to administer Sacraments.

Youth Agnostic, School Head Says

Bootham, Yorkshire, England—(C. P.)—Thomas F. Green, headmaster of the Quaker School, told a religious conference "most of my boys between 17 and 18 are agnostics."

He added: "The same can be said for the undergraduate world as a whole. They think of God as being like Santa Claus —to be believed in when one is young.

"The decline in personal integrity among older people is having its influence on the young. With the many regulations of today the law is no longer regarded as sacred."

Holinesss consists not in doing uncommon things, but in doing all common things with uncommon fervour.—Manning, **The Eternal Priesthood.**

Book Reviews

Everyday Talks For Everyday People, Cyprian Truss O.F.M. Cap., New York, Wagner, 1948, pp. 186.

AN English Capuchin sets down a series of talks, apparently radio talks originally, on commonplace topics of religion, mostly on the moral and social side. The studied effort is to stay as far as possible from anything even faintly resembling theological presentation; and in that effort he succeeds perfectly.

His method is evidently that of a former book, **From The Pilot's Seat.** He takes an ordinary commonplace of everyday life, or some current news item, and hangs a moral sermon on that for a hook; and certainly even he who runs may read. He uses the language of the proverbial man in the street, and his presentation of his truth is fresh and sprightly enough to make even a book of sermons readable; and that, be it suggested, is an achievement of no mean order; these sermons really read very well, and no doubt they sounded just as attractive.

There is no great depth to them, and apparently there wasn't meant to be; and yet life, everyday life for everyday people, would be the easier and brighter and the better preparation for Judgment if all the truths here set forth were adopted as something more than general theory.

Dante — Theologian, Patrick Cummings, O.S.B., St. Louis, Herder, 1948, pp. 604, $6.00.

Be it said frankly at the outset, that this magazine is hardly the proper place, nor the present writer at all the proper person, to estimate this new translation of **The Divine Comedy** in anything like its artistic or poetic magnificence. The book has grown, says the Benedictine poet-author out of the Encyclical **Fulgens radiatur,** in which the present Holy Father commends Dante and his immortal poem to the attentive study of students and poets everywhere, and as something more than a poem, at that.

The present translator has done a completely new translation, with proper apologies, be it noted, in his own foreword. He has tried to avoid the age-honored accusation of "translator, traitor" even though he has at the same time attempted the original line and metre of Dante himself, the **terza rima** and the unbroken eleven-syllable line. That makes, of necessity, in an English dress, for a cramping mechanism, which cannot but handicap the poetic freedom and eloquent flow of the poem. But that is for purely literary critics to say as they will—and they will.

There is more in the present handsomely bound and printed book than the text of the translated masterpiece of the Middle Age. The author has appended a topical summary, for one thing, that is valuable indeed to the student of **The Divine Comedy,** or even the random reader—if any genuine reader can be said to be that. He has added—and this is the basis for the present volume and its worth—not only one commentary, but **two,** one of them literal and the other symbolical or spiritual.

Like many another commentat-

or, Father Patrick goes far afield to find symbolical significances in what Dante wrote, and one wonders whether it be a question of Dante or Shakespears or any other great artist whose work is subjected to that sort of commentary, how much the writer himself would recognize what he is said to have meant in what he wrote. It is legitimate at least to suspect that Dante here would be amazed at some of the meaning he is alleged to have had in the lines of his text. A sample of what is meant might be this one: Dante is an ardent Roman; his love is for "Roma" which is, you know, an anagram for "Amor" and God is Love! Well, maybe; but perhaps Dante would be as surprised to find things like that as anybody else can be. All of that is not for a moment to say the text will not bear such interpretations as the commentator finds in it; ingenuity is proverbial in such commentators; one merely rises to wonder whether Dante meant all of it when he wrote himself into his work rather more completely than most poets manage to do, and that entailed a poetical presentation of much of Christian Doctrine and Papal Roman history.

It is true that no secularist mind can enter into Dante's sufficiently to appreciate at anything like its fulness the depth of the poetry and the religion and the spirituality Dante poured out into the Divine Comedy. None but a son of Mother Church could have written any canto of it, and certainly nobody can read it with adequate understanding except a mind constructed on Catholic lines. The poem has been called Thomas Aquinas in verse, and there is, as often there is in such deliberate exaggeration, a ground of truth in it. But to see it as one huge spiritual allegory is quite another matter. But be that as it may, the present volume should serve as an admirable introduction to those who yet have to make their first acquaintance with Dante and **The Divine Comedy.** The literal commentary is invaluable, the spiritual provocative of thought throughout, and the dictionary of proper names supplies references and historical details without which no man can make head or tail of what Dante says. But even so, there still is need for a good prose translation like Norton's for example, and a fair running poetic translation like, say Longfellow's, will not be rendered either obsolete or useless by this one.

The Sacramental Way, Perkins New York, Sheed Ward, 1948, pp. 404, $5.00.

MARY Perkins is not the writer of this ponderous volume, but just the editor for the Liturgical Conference, Inc. The contents of the volume originally appeared as papers offered at Liturgical Conferences, and the editor named on the title-page has put the papers together in something like consecutive shape and made of them a volume that is ponderous in more ways than one.

The writers of the papers are nowhere ever identified, and the reading is an exacting task indeed. The general thesis is to the effect that there are two ways of being a Catholic, the active and passive, and this volume is devoted to the exposition of the fact that the genuine Catholic way is the ac-

tive way—which no man would think of denying.

The Liturgical Movement, or the Sacramental Movement—call it what one will—should never have been necessary in any form; the synthesis between true doctrine, holiness of personal life, and Catholic corporate action is indisputably the genuine Catholic life, and it stands to reason—and superreason too—that it should be centered around the Mass and the Holy Eucharist and animated by the Seven Sacraments. That is the thing Our Blessed Lord taught; that is Catholic life.

It is lamentable that so much of that ideal of Catholic living should have been lost, and yet perhaps, now and then anyway, it is not without reasonable explanation. But explanation stops far short of justification. There can be no doubting that genuine Catholic teaching and leadership in this our generation must needs entail that active participation of individual Catholic minds and souls in the fullness of Catholic living, which is the ideal set forth in this volume.

But the fact remains that all this sort of thing is at the moment a study in idealism. It is all very well to talk, as somebody in this book does, about inducing people to sing a piece of Lauds as their morning prayers at the family breakfast; but most pastors in our generation are painfully aware that it requires their major effort to induce people to attend Mass on Sundays and make their Easter Communion and say their morning prayers.

But things like that, after all, are details; the thing that matters essentially is the effort—and the realization of its need—to bring people to share increasingly fully in the sacramental life of the Church.

The blurb on the dust jacket of this large volume sets forth its purpose thus: to give an outline of the doctrinal foundations of this active participation, as well as of its tremendous implications in the personal and social life of Catholics, and of the practical means by which it may be brought about under actual conditions, here and now. That is saying a lot in one sentence, and be it said that there could not be easy debate of the doctrinal foundations alleged; as to the practicality of the means proposed to bring about that very desirable general participation in the full sacramental life of Christ's Mystical Body, that is quite another matter. And it is a pity that the text here presented is not more easily readable and digestible; that is one more bit of practicality here passed over.

Father Damien, Apostle of the Lepers, Most Rev. A. G. Cicognani, Published by the Fathers of the Sacred Hearts, pp. 46, 50c.

SOME stories never grow old, and Damien's is one of them. Here, in this little booklet, the Apostolic Delegate tells Damien's story all over again and tells it with a terseness that does not preclude completeness. It is plainly a labor of love with His Excellency. He was prompted to it by his participation in a Damien Day in Hawaii, and the pamphlet is his contribution to the spread of Damien appreciation. The front cover of the booklet carries the assurance that any profits accruing from its sale will be used toward

promoting the beatification of Father Damien.

It will come as news to a good many people, one suspects, as they read this narrative, that Father Damien was ordained and said his First Mass in Honolulu. And it is worth noting that he came to Hawaii only as a substitute for his elder brother who had first volunteered and then been prevented by illness from reaching the Island—a perfect example of the roundabout way Divine Providence uses now and then to get Its will done.

The Meaning of Man. Mouroux tr. by Downes, New York, Sheed & Ward, 1948, pp. 304, $4.00.

THE blurb claims great depth and richness for this book; and that may be admitted; only, it is regrettable that it probably will have far too few readers because of the style and manner of its treatment of the great theme, the Significance of Man.

The contemporary age sins against man's genuine dignity because it loses sight of the worth of human personality, and things like totalitarian governments are the result. It is a basic fact, after all, that man is the creature of God, made to the divine image, a spirit combining with material to effect a human personality, all of it coming from the hand of God, all of it finding its sense and meaning and end and purpose in nothing less than God, all of it redeemed and "divinized" by the blood of Christ.

And since that is the truth of it, any system of thought or government that does not build itself on that fact necessarily goes wrong; and the present chaos in so much of men's thinking and their attempts at building a decent social order stems from that single simple fact. People forget, that is to say, that man is what he is, and treating him as something else, make a mess of things. This book would serve largely, if only it were read and digested and accepted and permitted the influence it should have, to correct that basic blunder.

Since Man is set in both time and space, there are here two introductory chapters on those two conditions of his earthly existence. Since he is part Body there are chapters on the nobility and the misery and the redemption of flesh. But he is Spirit too; so, again, there are discussions of Human Personality as such, Spiritual Liberty, Christian Liberty, Love, and Charity, and the mind that doesn't find material in this section for deep thought and meditative reflection is either a very great mind or a small one indeed.

The closing chapter, and perhaps the best of the book, certainly the most interesting and the best-written and the easiest to read, calls man Res Sacra, a holy sacred thing; and once admitted the creation by God, and the reflection of God in human personality, and the Redemption by Christ, what lesser thing could a man be?

The doctrine, accordingly, which this philosophical-theological treatise propounds, is a vitally important one indeed, and one which the world desperately needs to learn, or relearn, and to act upon in its social thinking. All the totalitarian dictatorships, all the State-idolators, sin against it. So does any

materialistic or atheistic concept of life and human dignity; so does every scheme of anything whatever that is not genuinely Christian from top to bottom. It is distinctly unchristian to sing down human worth and value and individual personal dignity, and it is supremely true, as this book maintains, that the real complete Christian doctrine is eminently in accord with human constitution, a human thing, therefore, and a humane.

FROM the Catholic Book Publishing Co. come three little pocketsize volumes, each priced at two dollars, and each overpriced at that figure. They are these: **A Challenge to Modern Man**, by the Holy Ghost Father, Michael Kelly; **The Spiritual Combat**, by Dom Lawrence Scupoli; and **The Four Gospels**, according to the Douay Version. They are rather well bound, not too well printed, and the paper is of mediocre quality; hence the above stricture about the price asked.

The Four Gospels

There isn't much to commend this edition to the average reader except its small size. The text is still printed in small and not too clear type, in double column per page. There are the usual Challoner notes, and there is in the rear a small section called a General Topical Outline which may or may not be serviceable to somebody or other. But if some reader wanted an edition of the Gospels, and only the Gospels, and wanted it in the Douay Version, and in pocket-size, this is it.

The Spiritual Combat

The foreword on this volume of spiritual direction makes the claim for it that Saint Francis de Sales used it for his own spiritual direction and was never without a copy of it. The text shares one distinction with that of the **Imitation**: there is some doubt about the original author. It presumably dates from the early Sixteenth Century, and there can be no question that the author, whoever he was, has set down a system of spirituality that would be effective in the sanctifications of its practitioners.

But there are norms and admonitions laid down here that read rather queerly to the modern spiritual director. For example, there is some reference to the necessity at certain times and in some spiritual conditions of abstaining from Holy Communion; and the writer does not mean a state of mortal sin. That can hardly be squared with the doctrine of the Church, and its emphasis nowadays on frequent and even daily reception of the Blessed Sacrament.

The author makes some questionable statements here and there, as for instance when he speaks of a high degree of spiritual perfection which the Devil knows some soul is never going to be able to reach. That sounds uncomfortably like crediting Satan with ability to read and know the free future, a futurity that depends on the use of one's own freedom.

But he does lay the stress where it properly belongs, for the most part, on complete humility and self-distrust and complete trust in God's grace and love. There is no denying that the little book, prudently used and under the guidance of a competent director, can

be of great service to the soul ambitious for spiritual advancement, especially since the author stresses so greatly the necessity for the virtue of moderation, even in otherwise good and laudable practises, notably physical mortifications.

A Challenge to the Modern Man

It isn't easy to make a book, even a little one like this, only 158 small pages, out of what any man knows of Saint Joseph. Father Kelly does it in this instance by dint of stringing meditative reflections on Christian life and Christian philosophy on the several incidents we do know from the life of the Great Carpenter.

He sets forth the saint as an example to all sorts and conditions of Christians, and there is nothing to be said against what he says about either the Saint or Christian life. He says a lot of things that would improve the moral and spiritual tone of average living among Christians if only they were generally known and meditated upon and put into practice, and one comes from the reading of the book with a somewhat heightened acquaintance and appreciation of Saint Joseph.

The author has a faculty for terse utterance at times, packing a lot of sense into a few words; as for instance: "power is a trust for a common good, and might can never be the origin of right." Nobody sane enough to stay out of an asylum would think of doubting that, but not everybody could have said it in quite so direct fashion.

Or to take an example about which there might be some question raised, "every joy, every success, and every emotion has to be paid for with someone's pain." How true that is or just what it means is none too plain; but the little book is full of meaty reflections on many of the fundamentals of Christian living. It may be in order to remind possible buyers that the book is the same thing issued formerly under the title A Man Who Is A Man.

The day is past when Monsignor Ronald Knox's version of the Psalms needs any introduction to appreciative readers. Like good wine, it needs no bush. It is a delight, then, to welcome this edition of the Psalms in Latin and English and in red and black print. The Latin version is the new Latin translation, the English is Knox's, the edition is that of Sheed & Ward, the price is five dollars, the binding is red cloth, there is a silk marker, and the whole of the little volume is a delight. The translation may not be literal enough to satisfy some of the biblical specialists; but the average reader, clerical or other, is likely to get more out of the Psalms read this way than he ever got before; and that, my clerical brethren, strikes me as a consummation not to be despised.—F. J. Mueller.

A Perfect Answer

Should anyone ask you, "Why do Catholics pray to Mary?" tell them "That we may be made worthy of the promises of Christ."—The Mentor.

Continued from page 646

faith. . . So, gradually we may find ourselves a nation in which the conviction-forming agencies of all sorts which are aided by the State will count against rather than for religious faith."

In other words, whereas in the beginning the Government was religious in an inter-denominational way, holding itself officially neutral as between church and church, the trend is now toward a Government that ignores God, that holds itself neutral as between religion and atheism, except that the Supreme Court is binding it by a non-existent Constitutional principle, to bend backward from religion in any controversy involving God and anti-God.

Keep Those Parcels Moving!

WE have been asked by the officials of CARE to remind our readers that the Marshall Plan should not mean any cutback on voluntary private help from America. The Marshall Plan will not mean more food on family tables for from eighteen months to two years.

There is another misconception about this year's improved grain crops in Europe. These crops will not put increased rations on the tables of hungry Europeans. They will be used largely to maintain current rations.

United States shipments of foodstuffs to Europe, financed by the Marshall Plan, will be used by recipient governments to maintain rations. They will be distributed through the regular channels, and will require the regular number of ration coupons. The fight this year is to see that rations don't fall even lower.

CARE has so far distributed more than five million gift packages. A recent survey shows conditions in various countries as follows:

France

The expected grain crop this year is estimated to equal the average of pre-war years. Much of the crop, however, will be used to feed poultry and livestock. Before the war, average wheat production was sufficient to provide 500 grams (a little over 1 lb.) of bread per person per day. Today's ration of 200 grams has been raised to 250, half the pre-war level, with aid from America.

Austria

Currency stabilization, helping in preventing further rises in the cost of consumer goods, has done little to increase the standard of living for the average person. Rations amount to 1400 calories a day (compared with a total diet of 3,400 in the U. S.). The average wage of 30 schillings ($3.00) per day, means that a day's pay is equal to a pound of lard.

Germany

Production of essential items is still less than half the pre-war figure. Bread, grains, meat, fats, fish and dairy products are largely dependent upon shipments from the U. S. and other export countries. Rations are between 1,300 to 1,500 calories a day.

Italy

Shortages of raw materials make Italy almost the only country where serious unemployment still exists. An estimated two million

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This is a 36-page picture magazine in color designed for recreational reading. Issued every two weeks, September through May. It is the only Catholic bi-weekly "comic" magazine with the plus value of an attractive glossy cover.

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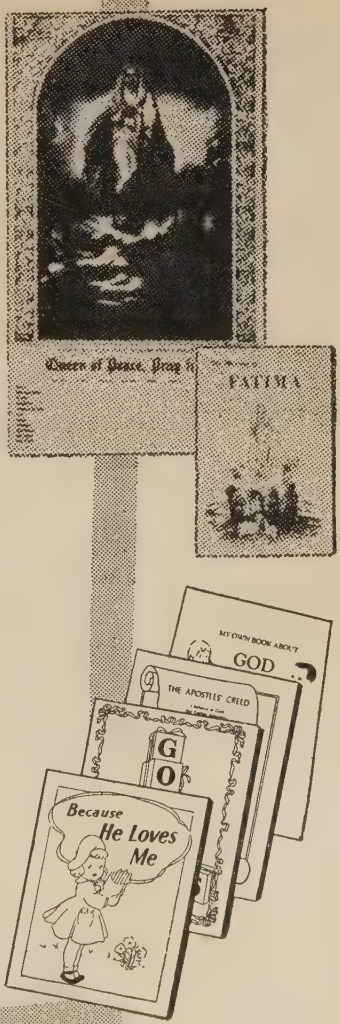

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Information

THE CATHOLIC CHURCH IN AMERICAN LIFE

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workers are unemployed in the industrial towns of the north. Food rations include about half a loaf of bread per day; 3½ oz. of pasta (enough for an individual serving of spaghetti); 10½ oz. of sugar per month; ¾ of a cup of oil per month.

Hungary

Approximately 400,000 children under three years of age need milk which must be imported. About 12,000 to 15,000 die of tuberculosis every year.

Poland

A satisfactory recovery has been made in many phases of Poland's living. Sugar, potatoes, dried grains and knitted goods have been removed from the ration list. Hopes for an improvement in diet rest on this summer's crops.

Belgium

The rising cost of living is the chief difficulty. Average basic wages are about $16 per week, of which about $12 must go for food. A man's suit, of poor quality, costs about $50, nearly three weeks' wages for some workers.

"Shadows over Our Schools"

THAT'S the title of an article (full of falsehoods), representing that the Sisters teaching in the public schools of New Mexico forced Protestant children to go to confession. It alleges that we Catholics simply captured these schools for the Sisters, who are not employed in the regular way.

The article first appeared in **The Christian Herald**, after which it

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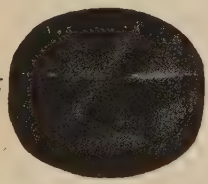

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When "Protestants and Other Americans United for Separation of Church and State" was formed, its officers declared that they would send literature to every member of the United States Senate and to every member of State Legislatures for the two-fold purpose of (1) making certain that no Federal or State funds would be appropriated for private schools and no law passed legalizing the transportation of private-school children by bus, and (2) to induce the legislators to rescind any authorization granted in the past for either of these two purposes.

In accordance with those aims, the following letter, addressed on stationery of this organization with temporary offices at 824 Colorado Building, Washington 5, D. C., was sent to every member of Congress:

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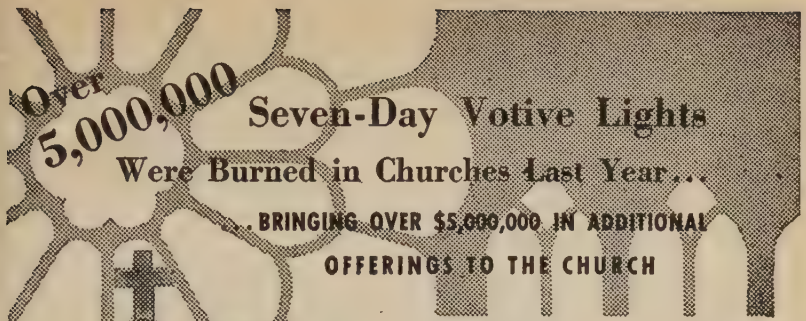
"This situation is repeated widely in varied ways in many places in the land. Public funds in aid of education, both Federal and State, should be used in strict adherence to the Constitutional principle of separation of church and state.

"This letter is not arguing pro or con for the bill passed by the Senate (Taft, S. 472), or the pending House bill (McCowen, H. R. 2953). We do urge such construction of this legislation as will assure that church and state stay separate.



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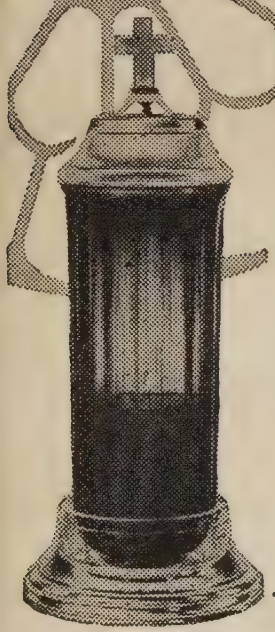

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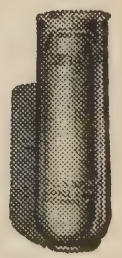

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Correspondence

"Theology for Nuns"

Editor:

I WAS reading with interest Fr. Plassmann's article on Teaching Theology to Nuns, in your June issue, until I came to: "a frown was seen on the forehead of the representative of the State Educational Department when he first heard of Religion courses on the graduate level, the degree of Master of Arts to top it off," when my interest rose to the boiling point and I am minded to ask: **Suppose that the State Education Department had definitely refused**

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to sanction the course — what would have been the next move? Would the course have been continued without credit? Certainly to a very small class if any. For the nuns who teach at St. Moderna's have to have degrees and could not be expected to put in five summer sessions in theology without credits. Would even the Sister who "rose to her feet with courage in her voice and fervor in her heart" have cared to put in that much time merely to acquire valuable but unaccredited-by-our-enemies, knowledge? If so, why had she not been doing it all along? Books of theology are not kept under lock and key.

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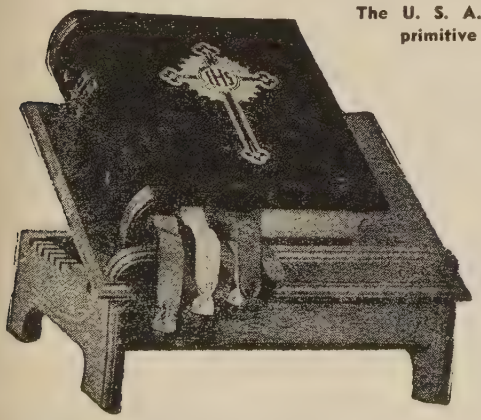

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Correspondence

Plassmann? Did they get the consent of pagans and heretics before they taught theology? How are the mighty fallen!

Nor are the evils of our short-sighted counsel of expediency merely hypothetical. The system prescribed for us by our enemies —our masters—is both restrictive and expensive. Meanwhile half of our Catholic children are not in Catholic schools and the proportion probably increases in the higher levels of learning. We have no room for them all and very many could not afford our fees. Many alas, use such arguments as an excuse, but we are told to "compel them to come in." But instead of searching the highways and hedges we say to excess or impecunious applicants: "Run along, boys and girls, as far as we are concerned—and in the strict theological sense — to Hell with you. Go to a Godless school which may very easily rob you of your Faith and give you a false idea of morals. We are obedient to the rules of the emasculated, disintegrated, if not distorted, programs of our Modern Liberal Arts College, and can do nothing for you."

Henry D. Buchanan
Ysleta, Texas

Author's Answer

Editor:

FATHER BUCHANAN and I are far apart, not necessarily in principle or attitude, but as to the real issue set forth in my little contribution to **The Priest** (June number). While I was toying with the academic propriety of awarding the degree of M.A. on the basis of theology courses, he dwells on

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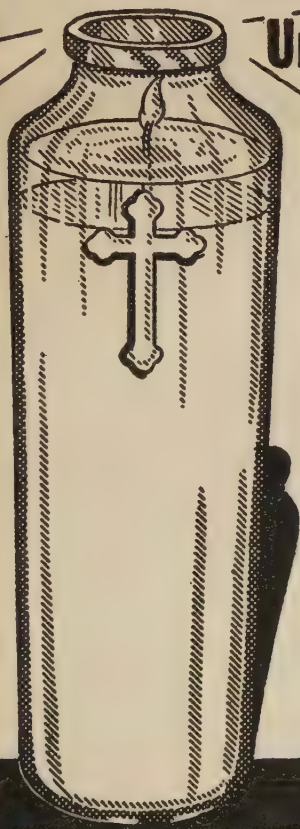

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the calamity of outside control and interference in the matter of Catholic Education. And all this was apparently provoked by "the frown" on the inspector's forehead which, in reality, had no more do with theology in Catholic Schools than had the wagging of the dog's tail with the inspired character of the Book of Tobias (Tob. 11, 9).

Needless to say, I thoroughly appreciate Father Buchanan's convictions regarding any unwarranted control by outside agencies in our educational work. Freedom in Education is a sacrosanct heritage and our Christian and American right, which it is our solemn duty to maintain and fight for. Should the occasion warrant or require it, I would gladly go along, perhaps in a slightly different way, with Father Buchanan. But in the instance quoted, there was no such occasion. As a matter of fact, here in the Empire State, our relationship with the State Education Department has always been on the basis of mutual friendship and cooperation, and certainly no one has ever questioned our right to teach religion or theology. Neither did the inspector referred to question that right, but merely the academic propriety of the degree of M.A. in a school of theology. And this is precisely the point which has often been raised, with very good reasons, by our own Catholic educators and ecclesiastics. Surely, I have found it more difficult to convince them than the aforesaid official who, when his doubts were dispelled, very humbly exemplified the classic saying of Leo the Great re-

garding pagan Rome: "Quae eras magistra erroris, facta es discipula veritatis."

"What would St. Bonaventure have answered?," Father Buchanan exclaims. Now I am really on the spot. Well, this is what the Seraphic Doctor actually says: "Veritas sit pulchra: Si quis dicat veritatem et non quando debet, vel ut non debet, vel ubi non debet, vel quibus non debet, veritas pulchra non est" (Hex. II-18). I own that it is not always easy to live up to these fine principles. At all events, both St. Bonaventure and his friend St. Thomas, in their struggle with William de St. Amour on the one hand, and Arabian Philosophy, on the other, have given us a noble proof of the effectiveness and finality of "pulchra veritas."

The Pillars of Wisdom

Again, "What would St. Bonaventure have answered?." To come to the real issue, if he and a few more of "the mighty ones" were to learn that we are granting the M.A. on the basis of religion courses, they would turn in their graves. And this, not because we teach theology to nuns, but because we adorn this sacred science with an academic degree or label which at the time of the Scholastics had an entirely secular or, as they would have said, profane implication. As a matter of fact, neither technically nor historically, has the "Magisterium Artium" a legitimate place in theological studies. The reason why this practice may be considered valid is because of the modern extension and extenuation of our Liberal Arts Program and of the fact that,

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Correspondence

thanks be to God, our pre-theological and theological studies have salvaged, in large measure, the solid, cultural content of the "Seven Pillars of Wisdom" as set forth by Capella and Cassiodorus. We are simply applying the prophetic Benediction of the Paschal Candle: "Spoliavit Aegyptios, ditavit Hebraeos."

But St. Bonaventure has a little more to say on the "Artes Liberales" and the M.A. degree. One of his little works, "De Reductione Artium ad Theologiam" (now available in English) contains a lecture which the Seraphic Doctor delivered before the School of "Artistae" at Paris, and in which he endeavors to teach the young students a little religion by showing that all arts and sciences, secular and profane, must lead us to God, the "Father of Lights." It is possible that the Rector Magnificus or other officials had urged him to do so, because these "artistae" were a thorn in the side of the authorities. Both off and on campus these frolicksome freshmen, as we would call them, caused plenty of trouble and apparently paid least attention to their religion, though, after a successful termination of their secular courses they were awarded the "Magisterium" in Arts. Only then were they qualified to enter upon the study of theology.

"How are the mighty fallen!" Well, the sturdy pines of the North, even as the lordly palms of the South, still hold their heads erect.

Thomas Plassmann, O.F.M.

St. Bonaventure
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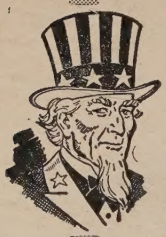

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